SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. JANUARY, 1883. VOL. XV, No. 1.

The Teachers' Prayer.

"To us, dear Lord,
May grace and aid be given,
To save thy little ones for thee,
And guide their feet to heaven;
To love as thou didst love
Their tender, early days,
Till in thy paradise above
They join our song of praise."

The Practical Application.

THE truth you teach, if given only to the intellect of your pupil, might almost as well not be given at all. If it shall never go beyond the intellect of your pupil, it had better never be given at all. If your efforts are merely the efforts of intellect to reach intellect, you may as well resign your position as a Sunday-school teacher.

Your work is with conscience, with the emotions and affections of the heart, and with the decisions of the will.

Unless what of truth you give is sooner or later grasped by these powers of the soul, that truth is wasted.

Therefore it becomes the Sunday-school teacher's duty to strike the sharp blows of truth into the inmost soul of the scholar. You are not only to make him know, but to make him *feel*, to lead him to *decide*. It is solemn work, for it deals with the most certain things of the human soul and of human life. It is a divine work and cannot be performed without supernatural help.

Our Sunday-school work too often fails from a lack of profound religious conviction on the part of superintendent and teachers. There is too much trifling. There is too much social cheer. There is too much revelry of song. There is too much mere surprise and excitement of a wholly natural kind. There is too little awe, reverence, conviction, impression, repentance, faith, resolve, and of regenerative, edifying energy.

Fellow-teachers, with all fidelity seek the conversion of your pupils. Give them no rest. Plead with them. Pray for them. Convince them of your own profound earnestness in the matter.

Now, this is the month for special religious effort. Let the Sunday-schools throughout our churches devote themselves with renewed zeal to the spiritual work for which we are organized.

Joseph A. Seeds.

SOME weeks ago a train of cars on the Pennsylvania Road, with six hundred passengers on board, steamed out of the Jersey City station. Beyond Bergen Hill, while the train was going at full speed, the flames from the furnace set on fire the woodwork of the cab, occupied by the engineer and fireman. Both men rushed over the tender into the first car, hoping to be able by the patent air-brake to stop the train. It was found impossible for the fireman or engineer to get through the crowded aisles to the cord controlling the air-brake. The engine was still speeding onward in fury. The flames must communicate with the train. Six hundred lives are imperiled. The gallant engineer, JOSEPH A. SEEDS, taking his life in his hands, climbed over the tender, rushed into the burning cab; stopped the train; and when taken out was so badly burned that in a short time he died. The following editorial appeared in the *New York Tribune*. It is entitled "A Hero of To-day." We reproduce it that the name of the engineer may be widely known and honored, and that the sympathies of the public may be excited in behalf of his widow and children:

"A week ago, outside of his own little circle of

friends and acquaintances, nobody knew Joseph A. Seeds, of Jersey City. He was a plain, humble, unpretending man. The 'best people' of the place did not come in contact with him; he never went into 'society;' he cut no figure anywhere that was at all showy. When on duty he ran an engine on a railroad. When off duty he spent his time with his family. He touched the world at very few points; his desire and content lay in simple things. And yet it was reserved for this unknown one of the common people grandly to demonstrate the truth of Milton's line:

'Time runs not back to find the age of gold.'

There were dazzling heroes in the days of old whose fame will ever remain unwasted. But Horatius on the bridge, or Leonidas in the pass, are not more heroic than is this Joseph Seeds deliberately giving himself up to the flames in order that he might save the lives of the passengers upon the train which his disabled engine was drawing. The annals of the long past contain no more touching example of devotion to duty even unto death. Who shall say that the former times are better than these while pondering on the story of Seeds's perfect fidelity, courage and unselfishness?

"The six hundred men and women whom he died serving will doubtless not feel that they have done their duty or improved their privilege until they have allowed their gratitude to take a practical form. The dead engineer leaves behind him wife and children to fight the battle of life as best they may without him. It would be a crime against right if their circumstances were not made comfortable. And in addition to those who were on the wrecked train there are sure to be many others who will really esteem it a favor to be permitted to befriend the family of such a hero. Every one who reads the closing chapter of his life may well feel that they too are his debtors, since he has refreshed and made stronger their faith in human nature. To be permitted to know such man as Seeds is compensation for being compelled to know many a base and cowardly creature. No exercise is so healthful and inspiring as the contemplation of a soul which, 'like seasoned timber, never gives.'"

Rev. J. B. Ford.

This most worthy co-laborer in the Sunday-school field has resigned his position as General Agent of the Sunday-School Union of our Church in the South, and has received an appointment to a pastoral charge in Quincy, Ill. The Rev. A. H. Gillet, A.M., our Agent for the West, has had his field extended so as to cover the South, with his official residence at Cincinnati.

The Rev. J. B. Ford won hosts of friends and rendered valuable service to the Church while in the South. His words of "Good-bye" are so wise and tender, and contain such a concise and satisfactory report of his labors there, that we publish them entire:

GOOD-BYE.

I have resigned my office as General Agent of our Sunday-School Union for the South, and have been transferred to the Illinois Conference, where I again enter the pastorate. For six years I have looked after the Sunday-school work in these Southern States with great interest. I have visited the annual conferences, and as many of the district conferences as I could. I have also held Sunday-school institutes in many of the cities, towns, and on circuits in the mountains. Many hundred letters and circulars have I scattered over this territory. My interest in this field of labor has not wavered for a single hour. And at this writing I feel as great an interest as ever. In all my labors at annual, district conferences, or in institutes, I have tried to impress upon all the importance and necessity of pushing with vigor our denominational work. "Organize Methodist Episcopal Sunday-schools wherever we have a society, or wherever there is an opening, and furnish them with our own literature as the *best*," has been my rallying cry every-where. I have tried to improve the methods; in short, I have devoted myself to this very important department of church work, doing all I could to increase interest in favor of it, and make our Sunday-schools equal to the best found in the north. The Sunday-School Union has not been forgotten, every-where its claims have been presented, and the preachers urged to take the *regular annual collection*. How I have succeeded I am willing the Church should judge. One consolation I have: I have tried to devote myself to the work, doing what I believed and still believe was the kind of work needed. Brethren, I now bid you good-bye. Believe me, you shall ever find in me a warm personal friend and sympathizer, one that will watch every movement of our Church in the South with special interest, and in no department will I feel a greater interest than in the Sunday-school. Special attention must be given to the Sunday-schools if you succeed in building up a strong and liberal Methodism in the South. That preacher is a wise man that looks after the children of his charge; the future Church is in the childhood of the present. Preach often to them, gather all you can in your Sunday-school. Have your school thoroughly organized and well supplied with the best literature. Attend every session if possible. *Push this work.* God bless you. Amen.

J. B. Ford.

The Board of Managers of our Sunday-School Union, in accepting his resignation, appointed a committee to prepare resolutions expressive of its appreciation of his services. The following are the resolutions, which we take great pleasure in presenting to our readers:

Whereas, The Rev. J. B. Ford, who has, for the last six years, been our Special Agent for the South, has resigned his agency, and has re-entered the pastoral work; therefore,

Resolved, 1. That we recognize the zeal and efficiency in his work which Brother Ford has mani-

fested during his term of service, in traveling thousands of miles, in preaching and lecturing on his special work, and in awakening an interest in the Sunday-school cause throughout his field.

Resolved, 2. That our best wishes for prosperity and success acccompany Brother Ford to his new sphere of labor.

The Church Library.

An admirable article on "The Church Library," by the Rev. S. O. Garrison, M.A., Catasauqua, Pa., appears in *The Study* for October, 1882. Every librarian should have a copy. Send fifteen cents to the publishers, Phillips & Hunt, 805 Broadway, or Walden & Stowe, Cincinnati or Chicago, and order the October number. Or, better still, send 60 cents, and get the October number, and also *The Study* for 1883.

Teachers, Use Your Pens.

We wish we could persuade Sunday-school teachers among our readers to make more use of the pen than probably they do in preparing themselves to meet their classes. Perhaps, however, it is encouragement, more than persuasion, that they need. Persuaded, it may be, they already are, but want to be encouraged.

We encourage you, dear brothers and sisters. We have had some experience witn the pen, and we assure you the use of it is not so very impracticable. Go at it, and you will see for yourselves. We know what you will say. We know, because we say the same thing sometimes ourselves. You will say you have nothing to write. That is our own experience often, exactly, and because you have nothing to write is the reason why you should write. For, if you have nothing to write, you also have nothing to say, and the result will be that when you meet your class you will say nothing. Of course you will talk, but you will say nothing.

And you should always say something when you talk. At least when you talk to your Sunday-school class. And it is really a very good plan also when you talk generally. Therefore practice preparing yourself for your Sunday-school lesson with the use of your pen. (Get yourself a good pen. A bad pen is a great provocative of temper, and a very poor provocative of thought.)

You will be surprised, when you have actually set yourself about it, you will be surprised and delighted to find that you can put at least a question down in black and white. Well, that will be a help. Not unlikely that very question will be the best thing to begin teaching your lesson with. The point on which you yourself need information will be the very point in which your class will need information also. But your class will not be aware of their need until they are confronted with the question.

Begin, then, with setting down the question that has occurred to you. Now you have a point to look up in your lesson helps. We hope you have not examined said lesson helps beforehand. Examine first your lesson, raise questions, and then with your questions in mind go to your helps for your answers—unless you can think your answers out for yourself, which is much the better way.

Having found the answer, or thought it out, set the answer down in a good fair hand. There now, look at that. That is your handwriting. You have made a beginning. "Well," you remark to yourself with some satisfaction, "this thing is not so impossible. I rather like this. Now I shall have something worth while for my class."

So you will, dear friend. But go on stoutly to the end. And having reached the end, stop. That is one advantage, by the way, of using the pen. You are more likely to stop when you have got done.

Now, of course, you will not think of producing this written preparation of yours before your class. That would be next to as bad as reading from print, which no good teacher will permit himself to do. No, go over and over your points. If you have time for it, rearrange them into the best order. Then with your mind full of matter, and with your heart full of love, go to your class and teach them. And God bless you, dear teacher, and give you joy of your painstaking preparation.

"The Day Breaketh."

In this age Cannibal Islands have become Friendly Islands. Fijians have been transformed from fiends into philanthropists. The people of Madagascar, "mad upon their idols," are clothed and in their right minds. Polynesians have ceased to be polytheists, and worship Him who holds the sea in the hollow of his hand. The Angles, once slaves in Rome, are now the angels of spiritual and physical liberty around the globe. The British, who were once brutish in their base religious rites, now spread the white sails of Christian commerce on all shores. Europe has come out of her wilderness and Black Forests of heathenism into the light of day. The night is lifting along the edges of Africa. A third of Asia is ruled by a Protestant queen, and all the great walls of the continent are thrown down that the King may advance. South America is being fringed with Christian schools. North America is lighting many a torch, and sending her sons and daughters to illumine the world.

At the Chautauqua Foreign Missionary Institute a dozen five-minute reports, carefully prepared by representatives of all the Churches, showed gratifying missionary progress.

Dullness to Learn is Dullness to Teach.

It is a specious fallacy that a dull scholar becomes, by virtue of that dullness, a better teacher. A dull scholar may, indeed, become a fairly good teacher. Let us be glad of that, we that were dull scholars once, and now must be teachers, good or bad, much preferring to be good. But then it will be in spite of our dullness as scholars, not in consequence of it.

It is sometimes said that the dull scholar will, when he becomes a teacher, know through his own experience the difficulties that lie in the way of learning. There is plausibility in this, and there would be truth if one could only always be sure that the difficulties to be encountered are constantly the same for all scholars. But the fact is that each scholar finds his own peculiar difficulties. At least this is to a considerable extent the fact. And the thing needed is a teacher naturally, and through training, bright and quick enough to catch the hint of what is embarrassing his pupil,—this, whether the difficulty is one that once embarrassed his own mind or not. The same alertness of mind that qualifies to learn, qualifies, so far, likewise, to teach.

Let superintendents seek the very best and brightest minds they can find for teachers, that is, other necessary qualifications being presupposed. One of the prime essentials in a good teacher is capacity to understand a pupil's difficulties. And this capacity will more likely than elsewhere be found in the person, man or woman, who was when young a quick scholar.

Your Privilege.

O teacher, you are on the mountain-slopes where the brooks start, and you can easily shift the current of the young lives about you. The water finding its way to a bog, and there dissipated in the mire, might have been turned aside into the flow of a useful river. You can shift the stream of a young boy's life now tending toward vice, and make a good man of him, which is society's greatest need and God's delight. Respect your work. Value highly the agencies that turn the wayward currents about you. Do more this year than ever.

Something to Balance.

He is a crotchety officer, a kind of Mississippi River crammed with snags. It may be a mystery to some how he ever came into office, but those know who pulled the wires. They said, "We want some one having a mind of his own." They have it now—the ears of a mule mounted on two obstinate legs going only when, where, and as those legs may please. *Will* is good in one scale, but to balance it there must be *Wisdom*.

Know Them.

Do you study the character of your scholars? If you do not, how can you tell the best way of managing them? What is the matter with the old clock in the corner? "Needs oiling," you say. The clock-tinker shakes his head and says, "I must take it in pieces." He removes the hands and the dial, and then come out all the works. "Ah," he says, squinting at a certain wheel, "That 'ere is hurt. Trouble is there." Did you ever take a scholar in pieces? You say Will is odd and perverse, Sunday. Not that, but he can't bear ridicule, and your laugh at him touched a nerve. Don't poke fun at him. Fanny told you a lie, you say. It was not willful deceit. She is timid, and when you barked savagely at her, out of her frightened soul popped a falsehood, surprising even her. Do you not know that Jane is vain? Don't stir up the peacock in her. Charlie will follow you leagues, but you cannot drive him an inch. Shy, queer, little Tom is poor, and feels neglected. Call early at his house. Take these little clocks in pieces. Don't wait till they are out of order. Understand them to-day.

Heroic Methodists.

The Agents have published nothing more valuable, nor has Dr. Wise written any thing better, than the charming book entitled "Heroic Methodists of the Olden Time; or, Anecdotal Sketches of some of the noble men and women whose beautiful lives have adorned, and whose faithful labors built, the walls of early Methodism." The book is full of admirable engravings. It reads like a romance. It is calculated to give the most cultivated and refined young Methodist Episcopalian of this age a high appreciation of the scholarship, the zeal, the fervent piety, with which Methodism began its marvelous apostolic movement in the last century.

Too many of our young people are ignorant of the beginnings of this great branch of the Holy Catholic Church. While representatives of some other denominations are sometimes disposed to depreciate the learning, and liberality, and godly zeal, and consummate wisdom, of the representative Methodists of the past century, we have not been diligent enough in instructing our youth to value the fathers of their Church.

"Heroic Methodists" is an appropriate volume for every Sunday-school library. No Methodist library in the world is now complete without it. It is a book for the family, for the Sunday-school, for the Church library; a book for the pastor to put into the hands of every probationer; a book for birthday and holiday presentation.

In the interest of our own Church I plead for the widest circulation of "Heroic Methodists."

J. H. Vincent.

This Week a New Book.

THE superintendent of the first Methodist Episcopal Sunday-School in New Haven, Conn., every Sabbath shows his school a new book which has during the week been placed in the library. He gives the title of it to the whole school, and says something about its design and character.

Fifty-two books a year thus placed on the shelves give a constant freshness to the library. The plan makes it possible to keep the library new from year to year, and avoids the spasmodic movements for new books which once in a while create so much unprofitable excitement in a little Sunday-school. We commend as the first book to be added by every Sunday-school, and to be announced by every superintendent: "Heroic Methodists of the Olden Time," by Dr. Daniel Wise.

Take Them With You.

BY REV. C. P. HARD.

THE religion which we bring to childhood shapes and purifies human nature till it is fitted to stand by the side of angels in glory. It does more than the nod of mythological Jupiter that shook Olympus when he moved his head. It shakes and breaks the sinner's heart. It does more than Hercules, who turned the purifying river through the Augean stables. It turns the river of life through the souls of men, and makes them pure and glad. It prepares mansions in glory. We look up toward the sky in the glorious autumn days, when the clouds are fringed with gold. The blue is very deep. We can look far in toward where the throne stands. Out of that gorgeous material our imagination builds stately homes worthy of angels and the redeemed. They are vast in size and splendid in beauty. But, teachers, this religion prepares better houses than the finest imagination ever built, or can build, in the spaces of the sky. These have not entered the heart of man.

Will you do all you can to take your class there with you?

"Let Us Be in Earnest."

BY D. M. MATTHEWS.

THESE were the words of the immortal Washington, addressed to his forces upon crossing the Delaware before the memorable battle at Trenton. May they not be appropriately addressed to every Sunday-school worker throughout the length and breadth of our land? This is no time to slumber, no time to be inactive.

To fit us for the work we need many things to make us efficient, but our greatest need is spiritual earnestness. Its source is the blessed Holy Spirit. We need it not so much to come *to* us, as to come *in* us, the all-pervading and all-conquering power of God. The teacher needs it that he may teach better. The pastor needs it that he may preach better. The superintendent needs it that he may govern better. We should ever remember that the stream will never rise higher than its source, and a teacher cannot teach that which he does not live. As workers in the realm of the spiritual, "*Let us be in earnest;*" get on higher ground, where the atmosphere is pure.

It was Want of Thought, not Want of Conscience.

BY REV. W. C. WILKINSON, D.D.

THERE was to be no service in their own church that Sunday evening. The girls, there were four or five of them, were canvassing the question where they should attend service, or, more exactly perhaps, whom they should go to hear preach. Julia and Jane were for going to hear Rev. Mr. Hasseler. The father knew the opinion that these two girls entertained of that gentleman. He knew they did not respect him, thought him a preposterous young man, without any real moral earnestness. He raised the question, "Why will you go to hear Mr. Hasseler? not to get any moral or spiritual benefit, I suppose?" The question created a pause, and a little sensation. Julia seemed surprised. "Why, sir, but do you think it would be wrong for us to go without our expecting any good? I do not think people generally attend Sunday evening service expecting any profit. They go to be entertained, and to pass the time."

The father did not at the moment deem it worth while to dispute the point of fact with Julia, as to people's motive in attending Sunday evening service. "What, girls, do you think to be the right motive for going to church?"

"In the morning, to do your duty," Julia answered; "in the evening—well, I never thought of it." Jane asked, "Would it be wrong for us to go to hear Mr. Hasseler just out of curiosity?" "That depends upon your state of mind and heart. If you were conscious of a purpose to have fun in hearing him, or, after hearing him, about his sermon, it would be wrong. If, on the other hand, you could go prepared to be benefited by any thing wholesome you might hear, and to be stimulated to good thoughts by any thing you might hear of a contrary character—for instance, to thoughts of sorrow and pain that the Gospel of Jesus Christ should be preached so ill by a professed servant of his, and that his churches are so remiss in the matter—if, I say, you could maintain this difficult double attitude, of readiness to be taught and of intelligent meekness to judge, why, then, you might, I suppose, not improperly go to hear Mr. Hasseler, influenced by curiosity."

"I don't think we had better go to hear Mr. Hasseler," said Julia thoughtfully. "You really think so?" asked the father. "Yes, sir; I don't think I could go in the right spirit to hear Mr. Hasseler. I never considered such a question before; I just went without examining my intention in going."

"Well, you see now that as a Christian you should

hear sermons, every time, in a spirit of sympathy with Christ, eagerly desiring that his truth should be preached truly. This forbids your ever going out of your way to hear a sermon when your heart would tell you, if you heeded your heart, that your main motive was to find something amusing or ridiculous in the preacher. You never can hear a sermon right, except in the spirit of sympathy with Christ."

We have thought that we could perhaps present this important subject in no better way than by thus repeating substantially a conversation which actually took place not long ago in the presence of the writer of these lines.

The girls all went together that evening to a place where they agreed they should probably hear a sermon adapted to do them good. But, better than that, they had taken one lesson in the important art of thinking about what they contemplated doing, as to whether it would be right or not.

The True Scope of the Sunday-School.

BY REV. J. C. W. COXE, D.D.

The work of the Bible school is Christian culture. To this end is the study and teaching of Bible truth. All helps, appliances, and methods are valuable only as tributary to this object. To this every thing should contribute. Only as this is in view have we a proper incentive to work. The love of Christ becomes an overmastering motive only to those who see a meaning in his death. Where there is no peril there can be no salvation. The target determines the marksman's aim. "What?" precedes all questions of method. Purpose underlies plan, and gives it unity and efficiency. The famous recipe for rabbit pie pithily directs: "First catch your rabbit." One who is bent on rabbit pie can afford to miss other game. He who has no purpose strives "as one that beateth the air." "This one thing I do" reveals the secret of Paul's power. With the end clearly defined, means readily fall into their appropriate place. The commander who has thoroughly planned his campaign knows best how to utilize his forces. He who has no plan can, at best, but stumble on victory. Success comes of persistent work for a desired end.

This work of Christian culture means two things: First, life; secondly, development. This is God's order. Being precedes becoming. Life antedates growth. Evolution presupposes involution. Not always were we thus taught. Not a little of the heresy of physical science has found its way into current theology. Unprobable hypotheses are put forward as established truths. Growth into Christian life is held up as an ideal; the elements of good within us need but opportunity for development, when they will expand into the grace and beauty of a Christian experience. This is a perversion of Scriptural teaching concerning the duty and privilege of growth in Christian life. It essays the impossible. It seeks the living among the dead. It rivals the physical problem of one lifting himself over the fence by the straps of his boots.

We have not so learned Christ. Organization means life, but does not create it. The weaver was before the web. No thinker is the product of his own thought. No life is self-evolved. Cause lies back of effect. No jugglery of names can transpose their relation. Before the beginning was the Beginner. "In him was life; and the life was the light of men."

Spiritual life means conversion; a new birth; a new creation. It is a divine work—"the renewing of the Holy Ghost." It is wrought, "not of blood, nor of the will of flesh, nor of the will of man, but of God." It is effected through the word of God. Its analogue is the change which passed upon Adam when the senseless clay became a living soul. It is a prophecy of resurrection; a type of the glorification of believers, when the Lord Jesus "shall change our vile body, and make it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Its necessity lies at the door of the kingdom of God. None enter without it. The child of the flesh must become a child of the Spirit. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

But conversion by no means exhausts the scope of Christian duty. It is a beginning without which nought else can be; but a beginning in order that much else may be. The bud means a flower if the conditions are favorable. The blossom is prophecy of fruit. Growth is the law of God's spiritual, as of the physical, kingdom. "First the blade, then the ear, then the full corn in the ear." The acorn contains the oak; the oak is much more than the acorn. "The child is father of the man;" but the man will never be unless the boy grows. Conversion means life; development means character. The one is the work of a moment; the other of years. Time is an indispensable condition of maturity. No full-orbed virtues spring suddenly forth, like Minerva from the cleft brain of Jove. God never made but one man in full maturity of power; the experiment was a failure, never to be repeated. Not the first, but the second, Adam, is the model for to-day. "And Jesus increased in wisdom, and stature, and in favor with God and man."

Thus comprehensive in its scope is the work of the Bible school; and "a failure to realize this lies at the root of nearly all our failures." So to present God's truth under the guidance of the Holy Spirit as to secure a penitent trust in the Lord Jesus Christ, and that intelligent conformity to God's will, which will make life a continued revelation of the Saviour to the world, is the ultimate purpose of all Christian labor. In that mission the disciple becomes as his Lord.

The teacher who brings his class into reconciliation with Christ, and builds them up in Christ, is making full proof of his ministry.

Tom.

BY MISS CARRIE R. DENNER.

What a fearful night! The snow has plunged down all day long, and now, as the sun is setting, the wind begins to blow furiously. How it swirls around street-corners and piles in huge drifts in the alleys where so many poor creatures live, and against the doors in the busy streets! How it comes hissing down the chimney! It is so dark and wild! What a night to be out! Did you see that poor, half-clad, frail little fellow, struggling by, an hour ago, with a bundle of papers under his arm? Poor child, whatever will become of him? Such a storm makes one feel thankful she has a good home, a good fire, and cheery rooms. It is good medicine for the dumps and blues and a grumbling disposition.

The poor little fellow that faced that wild storm to sell his papers had no home, no parents, no one to care for and shelter him. Though only eight years old he had been driven out of the wretched attic, where his poor mother had died a few days before, into the streets and storm by the brutal landlord. Poor Tom started out into life's dark, uncertain paths with only the tattered garments he had on his back and a few cents in his pocket. With this small ammunition he commenced the battle of life. He had a brave, noble heart, and resolved to keep out of the poorhouse, of which he had a wholesome horror. He invested his capital in newspapers. But he was so young and so timid older and ruder boys stepped in before him. The streets were deserted. Although he had faced the storm all day, and raised his feeble voice to its utmost pitch, night was coming down upon him with only three papers sold. This was a poor outlook for supper and lodging. Tired, cold, hungry, discouraged, he struggled up one street and down another crying his papers, stopping now and then to look in at the shop-windows, where were piles of loaves of broad and cake placed in the most tempting manner. It did his hungry eyes good to look at these stocks of the staff of life. He sometimes stopped before an eating-house to regale his nostrils with the savory smells that puffed in his face as the doors opened and shut. He was more than once tempted to enter and watch his chance to snatch something and run. I do not wonder such boys sometimes steal food. He had some sharp encounters between stomach and conscience. An empty stomach is a tough enemy. But conscience and honor gained the victory, and he trudged on. His dear mother's last words came up to reinforce conscience, "Be honest, my dear little boy, whatever becomes of you, then God will help you." May God help just such poor, struggling boys in our great cities in their time of peril!

At length he came upon one of the finest avenues of the city, where I first saw him. The houses were all brilliantly lighted, snatches of music came here and there, in the lull of the storm, to his ears, that seemed like the harps of the angels about whom he had learned in Sabbath-school. His strength was giving out. He could go no further. Opposite him was one of the largest and finest houses on the avenue. The outer door stood open. The light from the inner hall made this vestibule seem a harbor of refuge from the pitiless storm. He softly entered it. Upon the marble floor was a rug. On this he lay down hungry, friendless, exhausted, and was soon sound asleep dreaming of his mother in heaven, loaves of bread, and angels' harps, and unsold papers. His weary brain became a kaleidoscope, while a hungry heart and stomach alternately turned the crank.

About an hour later another form came slowly up the avenue, struggling against the storm and deep snow. This time it was a strong well-built man, in middle life. He seemed a prosperous man; but upon his broad, expressive face were traced deep lines, made by the sharp chisel of some great sorrow. He entered the vestibule where Tom lay asleep. His face was turned to the light. A large tear-drop lay like a pearl in each eye. As he stood above him he began to look like the little boy, his only child, whom he had buried only a few weeks before. The longer he looked the more in features, in form, in age, he resembled his lost one. Was this really so, or was he in a half dream, projecting that loved image he carried in his mind and heart upon the boy before him? What was he to do? There lay the tell-tale papers upon the marble. Should he take him in, or thrust him out? "I will not decide. Let my wife see him." He entered the hall and soon returned with a slender, pale lady on his arm, dressed in deep mourning. Together they looked in silence upon the sleeping form before them. An insensible attraction seemed to be drawing the heart of the boy to that of the bereaved mother. Who can tell how God operates? He cares so lovingly for the orphan!

He moved in his sleep, and murmured audibly, "Mother, mother!" The tears came to Mrs. Carrol's eyes. She turned to her husband and said, "We will keep him. Who knows but God has sent him to fill the empty place in our hearts and homes." This settled the matter. Tom found a home, and Mr. and Mrs. Carrol found a generous, noble, loving son, who honored the name he adopted, and became a great comfort to those who reared him.

How many such boys there are if our Christian sympathy went out after them! How many such bereaved and childless homes there are that might be gladdened and cheered if boys and homes could be brought together! How many such jewels lie half-buried in the mire of poverty, misfortune, and neglect, that might be picked up and polished and set in the Redeemer's crown, and made to shine in business, society, and the Church of God, if watchful eyes and loving hearts went out in quest of them!

Let us keep the front doors of our houses ajar, and of our hearts always wide open, and the vestibule lighted, for no one can tell what stranger-angels may find a refuge in them!

New Haven, 1882.

Methodism in the Lessons of the First Quarter.

BY D. A. WHEDON, D.D.

Our last year's studies were on our Lord's work on earth as mediator; for the six months to come they are on the continuance of his mediatorial work in heaven. In the First Lesson, we have the account of his ascension. He is the Christ who was crucified, dead, and buried, whose body was by the resurrection made incorruptible and immortal, "wherewith he ascended into heaven." Article III. Methodism holds that the body in which he "showed himself alive" is the body, now made glorious, in which he reigns on high. It therefore rejects the fancy that there was a change in substance, or a shuffling off the material body in connection with the ascension. Article III. adds these words: "And there sitteth until he return to judge all men at the last day," thus teaching the second advent for the purpose of the general judgment at the end of time. The second advent is taught in the lesson, as the real, personal, bodily, visible coming from heaven to earth of the "same Jesus" who was seen ascending.

Lesson II. describes the beginning of the dispensation of the Holy Ghost. In Mark, which we studied last year, he is mentioned four times; in the Acts forty-one. The ascension of Christ was an essential pre-requisite to his bestowment. Christ ascended to reign in his kingdom, and having taken his throne as mediatorial king, he sent the Holy Spirit. It was a baptism, the real baptism of which that by water is symbolical; it was by pouring, the baptizing element falling upon the person, and thus defining the proper mode of baptism with water. It was Jesus by the Spirit taking full possession of entirely consecrated men and women, spiritually changing and sanctifying their nature, quickening their faculties, filling them with love, and endowing them with power. Methodism regards the work of the Spirit, then, except in its temporary miraculous aspects, as a specimen of the divine intent for all believers. In its doctrine of sanctification, beginning with regeneration, it continually preaches the necessity and blessedness of being "filled with the Spirit."

In Lesson III. we find the Agape or Love-feast as practiced by the first Christians, which after a time fell into disuse, but was revived by Moravians, from whom Mr. Wesley received it and introduced it among his Methodists, with the difference from the early usage, of a little bread and water instead of a full meal.

Lesson VI. teaches that salvation from sin is only through Christ. Methodism is very persistent on this point, holding that all our salvation is of the free grace of God through Christ. Against Jew, Mohammedan, and other Unitarians, as well as Romanists, it denies merit to "works," to use St. Paul's term, which includes all external obedience, service, conduct, and penance and suffering. Nor may these be joined with the merit of Christ, for whose sake alone is salvation given. All power to repent, believe, and live a holy life is through Christ. They who have heard of Christ must submit to him as Lord and accept him as Saviour. They who have not heard of him must have that disposition which would submit to and accept him if they knew him, and such God accepts for his sake. Such faith, or its equivalent disposition, is required of all who have personally sinned. Infants and idiots, who have not so sinned, are saved through the atonement, without condition. Methodism, then, is not troubled with the notion of a probation for such after death. They are saved; and there is then no occasion for thrusting them into trials and temptations, which probation involves.

Lesson VIII. identifies the Holy Ghost with God. The Holy Ghost is God present in his Church and in the heart of every believer. He is not a principle, or a quality, or a thing, but a person, a living being, "of one substance, majesty, and glory with the Father and the Son, very and eternal God."—*Article IV.* He is not a mere manifestation of God, although he manifests God; nor is he a mere outgoing of the power of God, although he is, as Dr. Hodge expresses it, "the executive of the Godhead;" he is truly God. So we pray to him. We sing hymns to him, invoking him and worshiping him. We feel his power within us; we rejoice in his sway.

Lesson X. shows the beginning of organization in the Church. Deacons were created when they became providentially necessary. Their duties were much like Methodist stewards, though some, and possibly all, were preachers. Methodism truly claims that its institutions have been framed or added to meet providential necessities.

In Lesson XI. we are taught where Christ is. Stephen saw him. He prayed to him; and we may pray to him. It is Christ who received the martyr's spirit; it is he who receives the spirit of every dying saint. The spirit, then, does not die with the body; it does not go into the grave; it goes to be with Christ.

Christ and Science.

It can hardly be true, as the papers too carelessly say—or, if true, that Darwin too carelessly wrote—that "Christ and science have nothing to do with each other." Because, if Christ be a verity of history, he is the only *strictly scientific verity* that ever existed on the plane of humanity, and must, therefore, be studied as such. If, however, the story of him be an invention, the *mind of the inventor* is the most remarkable problem of psychology, —which Sir William Hamilton calls a "science,"—that has ever been presented. The solution of Christ, therefore, or of the novelist who produced such a hero, must be attempted, or science, so-called, must "throw up the sponge."—*Pottsville Church Jottings.*

Both.

WHAT God hath joined let no man put asunder. He has joined prayer and study. Guidance by the Spirit is promised to prayer, but it is promised in the word, and in harmony with all the teachings of that word, and will never conflict with that word.

Study minus prayer equals zero. Prayer minus study equals no more than the square root of what might be attained. Study multiplied by prayer equals an infinity of blessings. Study and prayer are the angels ascending and descending for the welfare of a consecrated soul. H.

What Are You?

ARE you cedars planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm-trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that were you once away it would not be easy to fill your place again, but people, as they pointed to the void in the plantation, the pit in the ground, would say, "It was here that that old palm-tree diffused his familiar shadow, and showered his mellow clusters?" Or are you a peg, a pin, a rootless, branchless, fruitless thing, that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What are you contributing to the world's happiness or the Church's glory? What is your business?—*Dr. Hamilton.*

"IT is not just as we take it,
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers."

Opening and Closing Services for First Quarter of 1883.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Exalt ye the Lord our God, and worship at his footstool; for the Lord our God is holy.

SCHOOL. We will go into his tabernacles; we will worship at his footstool.

SUPT. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.

SCHOOL. My tongue shall speak of thy word; and I will delight myself in thy commandments.

SUPT. There is none that doeth good, no, not one; for all have sinned and come short of the glory of God.

SCHOOL. The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe.

ALL. There is none other name under heaven given among men whereby we must be saved.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR APOSTLES' CREED.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.*

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. The Lord hath showed thee what is good; acquaint now thyself with him and be at peace; receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

SCHOOL. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape, if we neglect so great salvation?

SUPT. The holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus.

ALL. Let us therefore fear, lest a promise being left us of entering into his rest any of us should seem to come short of it.

III. DISMISSION.

* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS OF THE APOSTLES.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 30.] LESSON I. THE ASCENDING LORD. [Jan. 7.

Acts 1. 1-14. [*Commit to memory verses* 8-11.]

1 The former treatise have I made, O The-oph'i-lus, of all that Je'sus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Je-ru'sa-lem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'ra-el?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-de'a, and in Sa-ma'ri-a, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Gal'i-lee, why stand ye gazing up into heaven? this same Je'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Je-ru'sa-lem from the mount called Ol'i-vet, which is from Je-ru'sa-lem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Pe'ter, and James, and John, and An'drew, Phil'ip, and Thom'as, Bartholo-mew, and Mat-thew, James *the son* of Al-phe'us, and Si'mon Ze-lo'tes, and Ju'das *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Ma'ry the mother of Je'sus, and with his brethren.

General Statement.

The Church-history begins at the point where the Gospel history closes, with the risen Lord among his followers, confirming their faith, enlarging their views, and directing their energies. For forty days the wounded hands of the Crucified are seen, and the pierced feet walk once more the hills of earth. The company of believers talk with their Redeemer, and receive his promise of a baptism of power which shall more than compensate them for the disappointment of their hopes in an earthly kingdom. They are bidden to wait in the city where the Saviour has suffered until the Spirit shall be bestowed, and then to go forth and evangelize the world. The disciples walk with their Master once more through the vale of Kedron, and up the sunny slopes of Olivet, past the garden of the agony, and beyond the brow of the hill where, not many days before, he had wept over the city. The Saviour stands with outstretched hands of blessing, and slowly rises from the earth, while their eyes follow him as if fascinated, until a nearing cloud hides him from their view. A voice breaks the spell, and two white-robed forms are seen by their side. In tender rebuke the disciples are bidden no longer stand gazing up into the heavens where Christ has gone, but to begin his work in the earth, and to wait for his returning. They turn back to the city of Jerusalem, and in the temple join their praises with the worshiping throng, and in the upper room meet the company of believers. The eleven apostles are there, and with them the hundred or more who have accepted Jesus as the Messiah, and the women who watched around the cross and were first to gaze within the empty tomb. Together they wait in prayer for the fulfillment of the promise in the descending Spirit.

Explanatory and Practical Notes.

Verse 1. The former treatise. The Gospel according to Luke, which was evidently written by the writer of the Acts. No less than forty-seven words and expressions are found in both these books, and nowhere else in the New Testament. **Theophilus.** "Lover of God." An unknown person of rank (as is shown by the title in Luke 1. 3,) to whom Luke inscribed both his writings. **Of all.** All the most important facts, requisite for knowledge of the gospel. **Jesus began.** Expressing the thought that Jesus began what the apostles continued; that the work before and after the ascension was one. (1) *We too are honored by carrying on the glorious work which Jesus began.* **To do and teach.** Christ's work in life, deeds, and instruction was all united. As Chubb said, "Christ preached his own life, and lived his own doctrine." (2) *Those who would teach with power must live with godliness.*

2. Until the day. Literally "the very day." Christ's work on earth ended only when his work in heaven began. **Taken up.** "Received up." [Revised Version.] He ascended by his own almighty act, he was taken up by the act of God the Father. **Through the Holy Ghost.** The commands which Jesus gave were like all his acts, under the direct power of the Holy Spirit which dwelt in him. **Unto the apostles.** The twelve, generally called *disciples* in the gospels, are in the Acts spoken of as *apostles*, or those sent forth." They are now no longer only learners but also workers and messengers. **Whom he had chosen.** (3) "*Christ's choice is always attended with his charge.*" —*M. Henry.*

3. Showed himself alive. Ten appearances of the risen Christ are reported, and others may have taken place. **After his passion.** "Passion" is an old word for *suffering*. **Infallible proofs.** The word "infallible" is not in the original; but the noun is used with reference to such evidences are carried certainty with them. (4) *The fact of the resurrection of Jesus is essential to the very existence of the Church.* **Seen of them.** After his resurrection Jesus appeared only to his disciples. **Forty days.** Not continuously, but occasionally during the period. **The kingdom of God.** His conversation was not about the mysteries of the world of spirits, but about his gospel on the earth. (5) *What was dear to the heart of our Lord should also be in our thoughts and upon our tongues.*

4. Assembled together. Probably this was at the official meeting in Galilee, where five hundred believers beheld Christ. **Commanded them.** "Charged them." [Rev. Ver.] **Not depart from Jerusalem.** After his own ascension they were to return to Jerusalem and remain there until the baptism of the Holy Ghost, because, 1.) This was the center of Jewish thought and influence. 2.) They would address the largest number of their countrymen. 3.) The gospel's truth would be shown by beginning at the place where their Master was slain. 4.) It had been predicted in Isa. 2. 3, 5. **Promise of the Father.** The promise, proceeding from the Father, of the Holy Spirit. **Heard of me.** Especially promised on the last night of his earthly life. See the fourteenth to seventeenth chapters of John.

5, 6. John. The Baptist. **With water.** As a type and precursor of the Holy Spirit. **Holy Ghost.** The divine influence poured upon them, hallowing and inspiring them. See the account of the fulfillment in Acts 2. 1-4. **Not many days.** Ten days after his ascension. **Were come together.** Perhaps at Jerusalem, when he led them out to the place of ascension.

The kingdom to Israel. Even after years of intercourse with Jesus, the disciples still cherished worldly views of his kingdom, and looked to see Israel conquer all the lands. (6) *How easily may even good men err in their interpretations of Scripture!*

7. Not for you. And therefore not for any man. **To know.** To forecast the time, manner, and results, of the Saviour's appearance. **The times.** The general periods. **Seasons.** The epochs or points of time. **In his own power.** "Within his own authority." [Rev. Ver.] "Man cannot read the book until God has unrolled it."—*Abbott.* (7) *Let us be thankful that the march of events is under the control of our Father.*

8. Ye shall receive power. Not power to know the future, but power 1) to understand the gospel and the plans of God; 2.) Power to speak beyond human wisdom or eloquence; 3.) Power to endure trial and persecution for the gospel; 4.) Power to organize and direct the church. **After.** "When" is the better rendering of the Rev. Ver. **Witnesses unto me.** Giving testimony to the facts of Christ's life, death, and resurrection, and to the truths of the gospel as they had received it from his lips. (8) *Each disciple is still to be a witness for Jesus.* **In Jerusalem.** There the work of testimony was to begin at the very place where the Saviour had died. **Judea.** The general name for the country, including Galilee and the province beyond Jordan. **Samaria.** Even the despised Samaritans were to receive the gospel. **Uttermost parts.** They understood this to refer to the Jews of the dispersion in other lands: but Christ meant it of the Gentiles also. (9) *The gospel is a circle ever widening until it takes in the whole world.*

9. While they beheld. This was at Bethany, whither he had led the disciples. Luke 24. 50. **Taken up.** The ascension is related by Mark and Luke, but very briefly; it had been predicted by Jesus, (John 6. 62; 7. 33; 20. 17;) is referred to in the epistles as a fact, and was a necessary sequel to the resurrection, since his work in heaven is not less important than that on the earth. **Cloud received him.** Thus making the ascension more distinctly visible, and reminding the disciples of the cloud of glory in the tabernacle.

10. 11. While they looked. Gazing with rapt eyes upon the cloud which covered him. **Two men.** Doubtless angels in human form, as they are often represented in Scripture. **White apparel.** The garments of the heavenly. **Men of Galilee.** Most, if not all, the apostles were from the northern province. **Why stand ye gazing.** The question was intended to recall them from looking up to heaven to working upon the earth. **Shall so come.** A promise of the Saviour's literal and visible return to earth. **In like manner.** Not like his first coming, in concealment, but openly, publicly, in the clouds of heaven, and with angels for his attendants. Notice, it was not said that *they should see* him come again, but that he should so come, at some unknown time in the future.

12. Then returned they. Back from the scene of triumph to the place of toil. **Olivet.** A crest eastward of Jerusalem, and separated from it by the valley of Jehoshaphat. **Sabbath day's journey.** A little less than a mile; the distance fixed by the scribes as a limit of walking on the sabbath. Perhaps it is here mentioned to indicate that the ascension took place on the Jewish sabbath. (Chrysostom, Alford.)

13, 14. An upper room. "The upper chamber." [Rev. Ver.] Perhaps the place of the Last Supper and the descent of the Holy Spirit. **Where abode.** That is, it was the place of resort for the apostles and the body of believers. **In prayer.** For the fulfillment of the promise in the baptism of the Holy Ghost. **With the women.** The women who had ministered to Jesus in Galilee, who had stood around the cross, and first beheld the risen Saviour. Their presence is noticeable, as in the synagogues and temple they were not permitted to worship with the men. **Mother of Jesus.** Her last appearance in New Testament history. **His brethren.** The younger sons of Mary and Joseph, at one time not believers in Jesus, but afterward his followers. Two of them were James and Jude, authors of epistles in the New Testament.

HOME READINGS.

M. The ascending Lord. Acts 1. 1–14.
Tu. The ascension foretold. John 20. 1–17.
W. The Saviour's commands. Matt. 28. 9–20.
Th. His heavenly work. John 14. 1–17.
F. His second coming. 1 Cor. 4. 9–18.
S. His speedy coming. Rev. 22. 1–14.
S. Watching for the Lord. Matt. 25. 1–13.

GOLDEN TEXT.

And when he had spoken these things, while they beheld, he was taken up. Acts 1. 9.

LESSON HYMN. 7s.

Hymnal, No. 261.

Hail the day that sees Him rise,
Ravished from our wishful eyes!
Christ, awhile to mortals given,
Re-ascends his native heaven.

Him though highest heaven receives,
Still he loves the earth he leaves;
Though returning to his throne,
Still he calls mankind his own.

Saviour, parted from our sight,
High above yon azure height,
Grant our hearts may thither rise,
Following thee beyond the skies.

TIME.—A. D. 30, forty days after the resurrection of Jesus.

PLACE.—Near Bethany, on Mount Olivet.

DOCTRINAL SUGGESTION—Christ's second coming.

Monthly Missionary Meeting.—Topics: **1.** Prayer for Missions. Ezek. 36. 27; Matt. 9. 37, 38. 2. Home-Mission work in the West and South.

QUESTIONS FOR SENIOR STUDENTS.

1. The Promise of the Father, v. 1–8.
How long after the resurrection did Jesus remain with his disciples?
Why were they to remain together after his departure?
What promise of the Father is here meant? John 14. 26.
To what ceremony is the coming of the promised blessing likened?
What were the disciples expecting?
What knowledge were they denied?
For what service was the promised gift to be the preparation?

2. The Farewell of the Son, v. 9–11.
When did Jesus take his departure from his disciples?
What strange visitants did they see?
On what former occasions had angels given tidings of Jesus? Luke 1. 26, 27; 2. 8, 9.
What rebuke did the disciples receive?
Of what was the ascension to be the pledge?

3. The Prayer for the Spirit, v. 12–14.
What was the employment of the disciples on their return to Jerusalem?
Who joined them in this service of prayer?
For what did they pray?

Practical Teachings.

For what may God's children confidently look?
What is the best antidote for grief?
For what is the gift of the Holy Spirit a preparation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Promise of the Father, v. 1–8.
What "former treatise" is referred to? Luke 1. 3.
What is here meant by the "passion" of Jesus?
What took place after his passion?
For what did Jesus command his disciples to wait, and where?
What was this promise? v. 5.
What were the disciples to receive at the fulfillment of the promise?
For what purpose was this power promised?
What is the command in Mark 16. 15?

2. The Farewell of the Son, v. 9–11.
Where did the farewell take place? Luke 24. 50, 51.
Where did Jesus then go? Mark 16. 19.
How had Jesus foretold this event? John 20 17.
By whom was Jesus seen after his ascension? Acts 7. 55, 56.
Who appeared to the disciples after Christ's ascension?

What promise was then given?
What shall take place when Jesus shall return? 1 Thess. 4. 16, 17.

3. The Prayer for the Spirit, v. 12-14.
Where did the disciples go after the ascension of Jesus?
What spirit did they show at this time? Luke 24. 52, 53.
Who met together, and where?
Who met with the disciples? Luke 24. 10.
How many were the disciples at that time? v. 15.
For what purpose and in what spirit did they meet?

Teachings of the Lesson.

Where do we find in this lesson—1. A blessing that disciples of Christ may receive? 2. A work that disciples of Christ should do? 3. A hope that disciples of Christ may cherish?

QUESTIONS FOR YOUNGER SCHOLARS.

Who wrote the Acts of the Apostles? **Luke.**
What former treatise had he written? **The Gospel according to Luke.**
Who was Luke? **A physician who believed in Jesus.**
To whom did Jesus show himself after his resurrection? **To the eleven disciples.**
What did he command them? **To stay in Jerusalem and wait for God's promise.**
What was God's promise? **To send the Holy Spirit upon them.**
What question did they ask? **When the kingdom of Israel would be restored.**
What kingdom did they mean? **The earthly kingdom.**
Did he rebuke their curiosity? **Yes; he said it was not for them to know God's plans.**
What happened then? [Repeat GOLDEN TEXT.]
Who came to comfort the disciples? **Two men clad in white, like angels.**
What did they say? **That Jesus would come again.**
Where did the apostles go from Mount Olivet? **To Jerusalem.**
For what reason? **Because Jesus had told them to do so.**
Where did they gather? **In an upper room.**
For what did they gather? **To pray for the coming of the Holy Spirit.**

Words with Little People.

What is the Father's promise to us? The gift of the Holy Spirit. Power through the Holy Spirit. Answer to believing prayer. "Ask, and ye shall receive."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Jesus appear after his resurrection? **To his disciples. 2.** During how many days did he appear to them? **During forty days. 3.** What did he promise them? **The power of the Holy Ghost. 4.** What did he command them to be? **Witnesses in his name. 5.** What did Jesus do at the end of forty days? **He ascended to heaven.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Aspects of the Saviour.

I. THE SAVIOUR AS FOUNDER.
Of all that Jesus began. v. 1.
"Jesus Christ....the chief corner-stone." Eph. 2. 20.

II. THE SAVIOUR AS TEACHER.
Both to do and teach. v. 1.
"Remember the words of the Lord Jesus." Acts 20. 35.

III. THE SAVIOUR AS LAWGIVER.
Given commandments unto the apostles. v. 2.
"My friends....do whatsoever I command." John 15. 14.

IV. THE SAVIOUR AS CONQUEROR.
Showed himself alive after his passion. v. 3.
"Last enemy....be destroyed is death." 1 Cor. 15. 26.

V. THE SAVIOUR AS REVEALER.
Speaking of....the kingdom of God. v. 3.
"The Comforter....shall teach....all things." John 14. 26.

VI. THE SAVIOUR AS PROMISING.
Ye shall receive power, etc. v. 8.
"Lo, I am with you always." Matt. 28. 20.

VII. THE SAVIOUR AS ASCENDING.
While they beheld, he was taken up. v. 9.
"I go back to him that sent me." John 7. 33.

VIII. THE SAVIOUR AS RETURNING.
Shall so come in like manner. v. 11.
"Even so, come, Lord Jesus." Rev. 22. 20.

ADDITIONAL PRACTICAL LESSONS.

The Privileges and Duties of Disciples.

1. Disciples of Christ are to recognize their privilege of building upon the foundation which their Master laid. v. 1.

2. Disciples of Christ are to receive as to themselves the commands given to the apostles. v. 2.

3. Disciples are to realize that they have not only a Saviour who has suffered, but who has risen, and still lives. v. 3.

4. Disciples should think and speak of the interests of the kingdom of God. v. 3.

5. Disciples may enjoy the fulfillment of the promise of the Father in the baptism of the Holy Ghost. v. 4, 5.

6. Disciples may work for the kingdom by bearing witness for its King. v. 8.

7. Disciples may wait in patient faith for the return of their Lord. v. 11.

8. Disciples may enjoy fellowship with each other while they unite in supplication to their Lord. v. 13, 14.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

IF you throw up a ball, ever so high, it will in a very short period of time come down again. The kite which, upheld by the wind, rises and soars like a living thing, must, when the breeze is stayed, droop and fall. The lark which "at heaven's gate sings," wings its flight back to the grassy earth; and even the eagle finds no home above, but makes its abode among the rocks of this lower world. And why? Because this globe is the home for the things belonging to it. Links which cannot be riven bind the children of Mother earth within the limits of her own domain.

It is the same with man. He may scale wonderful heights, but he is as far distant as ever from the azure sky above him. His aerial voyages cannot be undertaken without danger, and not seldom end in loss of life. The earth is his proper abiding place. The philosopher of old who is said to have precipitated himself into the crater of the volcano, in the hope that he might be supposed to have ascended to heaven, was betrayed by his slippers, which were cast out of the burning mountain, and bare witness alike to his impotency and his pride.

Man has, indeed, gone up even to heaven. Enoch was taken up secretly; Elijah was carried up manifestly. But these raptures, although signs and pledges of what was to come, made no difference in man's position. He still lives on the earth, dies on the earth, and is buried on the earth. And to the most part of human kind this earth is the center of all things. It absorbs their interests, their hopes, their wishes.

Among the Jews of old, long life here was reckoned one of the chief blessings that could be bestowed by divine favor. The patriarchs, indeed, desired "a better country, an heavenly." Heb. 11. 8–16. But of their descendants, settled in the land of Israel, few looked beyond this present world. The hopes even of the disciples of Jesus were bound up with this earth. Their question to our Lord: "Wilt thou at this time restore again the kingdom of Israel?" showed that even his resurrection had not taught them to look higher. But a change was at hand.

Of the spectators who witness the departure of some great passenger steamer bound for a foreign land, while they watch her with interest until she disappears below the horizon, but few find their own position altered by the fact that she and her cargo have passed out of their sight. But let there be a bridegroom on board that vessel who has left his bride behind, or a son who has left his mother behind, both having gone forward to make a home for their loved ones in that distant country, and henceforth the position of that bride and of that mother is altered. The place in which they are living is no longer their "home." Their hopes, their expectations, their future prospects have been transplanted. Their thoughts follow in the wake of the departing vessel, and take up their abode in the country whither the husband and the son are gone.

So it was with the disciples. Wherever Jesus was had long been "home" to them. But that home had been here on this earth. When he was taken from them by the Roman soldiers their home was left desolate. When he returned to them hope and joy returned. Yet still they thought of his triumph, his kingdom, his glory, as being here. But he went up to heaven before their eyes—not taken up, like Enoch and Elijah, but ascending by virtue of his own inherent power and right. He went up, a man, into heaven, received indeed, as a conqueror by thousands and thousands of angels, (Psa. 68. 17, 18,) but going up, naturally, to his own home and his own seat at the right hand of the Father. And henceforth the position of his disciples—of all who should believe in him, was entirely altered. Their home was no longer down here, for it was with him. This earth was no more the resting place of their hopes and aspirations. Their prospects were no longer bounded by the limits of this lower world. Though still walking the earth they were, actually and consciously, citizens of heaven. Phil. 3. 20; Heb. 13. 14.

Heaven the center—heaven the proper home of believing men—this is the thought which meets us at the outset of the "Acts of the Apostles." We are to behold in this book the first triumphs of the kingdom of God in the world. And we are to see this kingdom propagated by men who, though "in the world," are not "of it;" by men whose proper home is in heaven, who wield a power from heaven, who obey a Leader in heaven, who are to witness of him that he arose and ascended into heaven. And we are to see a people gathered out from the world whose hopes and affections and longings and prospects are transplanted and set "on things above, where Christ sitteth at the right hand of God." Col. 3. 2.

But will they ever actually and bodily enter this heaven which has become to them "home?" Of that the upward-gazing disciples received ample assurance. The two angels were commissioned to tell them that Jesus should come again "in like manner" as he had gone up. And they knew what for, for he had promised that he would "come again and receive them unto himself." John 14. 3. As surely as the bridegroom returns from the far country to get his chosen bride, and the son to take home his beloved mother, so will Christ return for his people. And more surely, for he can never fail them. Would we be among the number who shall be received with joy and triumph into that heavenly home? Let us now choose the "things that are above," and fix our hearts and hopes on him who is gone before to prepare a place for his people.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Explain in this lesson *former treatise; passion; promise of the Father; the kingdom unto Israel; the Holy Ghost come upon you*, etc....Give a general view and picture of the events and appearances of the forty days. ....Draw a map of Jerusalem and its environs, showing the place of the ascension....Why the ascension was necessary....The three accounts of the ascension, compare and harmonize....The kingdom of God as here presented: 1.) Begun by Christ; 2.) Carried on by the Church; 3.) Under influence of the Holy Ghost; 4.) A spiritual kingdom; 5.) A kingdom of work; 6.) A conquering kingdom, ver. 8, etc....Aspects of Christ in this lesson. (See Analytical and Biblical Outline.)....The duties of Christ's Church as here shown. (See Additional Practical Lessons.)....Our personal duty: 1.) To wait; 2.) To witness; 3.) To work: 4.) To watch.... ILLUSTRATIONS. The history of God's kingdom is a bridge with two arches, both resting upon one support. The life of Christ stands between the Church of the Old Testament and the Church of the New, as the basis upon which both arches depend....Our Saviour began the work of building his Church in the world, and then left his disciples to go on with it, first giving them commandments. So the building of many cathedrals in the Old World has been carried on for centuries according to the plans of architects who slumber beneath in their crypts. Yet while these builders can no longer aid the work, our great Master-builder lives and helps his workers....That little company of disciples in the upper room was the spring out of which flowed a mightier river than the Nile or the Mississippi, even the river of the Church of Christ, which has brought fertility and life to all the lands.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 4: Poetical, 2952; Prose, 11231, 12177. Ver. 7: Prose, 2422. Ver. 8: Prose, 2576, 2999. Ver. 9: Prose, 657; Poetical, 150, 3127. Ver. 14: Prose, 4591, 11496.... FREEMAN'S HAND-BOOK: Ver. 10: White garments, 472; Ver. 12: Sabbath day's journey, 824; Ver. 13: An upper room, 333.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Promise of Preparation.* To be taught: What preparation is; What God wants to prepare us for; What our part is in the preparation.

INTRODUCTORY. Recall the resurrection of Jesus, and some of his appearances during the forty days' stay on earth. When he met the disciples, he always spoke of the things of the kingdom of God. Why? Because that is the kingdom which will continue. Question on the ascension, Lesson 12, Dec. 17, and read verse 4 of the lesson for the day.

1. Talk about promises, and show that our joy in a promise depends much upon the character of the one who makes the promise. Read Luke 24. 49. Who is the Father of Jesus? Will he keep a promise? Now talk about preparation. Children have all seen preparations for a picnic, a Christmas festival, a feast, or celebration of some kind. Make it clear that to prepare is to make ready for, and show that the Father's promise is of something, or Somebody, rather, to make his children ready for what he has waiting for them.

2. Teach that an apostle is one sent out. Illustrate by the work of a newsboy. The newsdealer sends out his boys to sell his papers. That is their work. God has a work for each one of his boys and girls and men and women. He sends them out as soon as they are ready to do their work. But he has to make them ready. Talk about the work God has for us to do, telling that the book from which these lessons are taken tells what the apostles did after Jesus was taken up to heaven. But first they had to be prepared, and as they did not know what would be given them to do, they had to wait for the Holy Spirit to come and tell them.

3. Teach that this is what we are to do—wait and pray for the Holy Spirit to come and tell us what to do each day. Tell what the disciples did after Jesus went out of sight. Read the names of those who waited and prayed in the upper room. Print on the board, "A Promise Given." To whom? Show how lack of faith hinders the receiving of a promise, and print below, "To Faith." Tell what the angels said about the return of Jesus some day, and show that this was something to look forward to with hope. Print in a line with the last, "To Hope." Let "To Love" follow this, teaching that only those who love Jesus will want the Spirit which he sends to tell them what to do, and how to do it.

Lesson Word-Pictures.

Forty days with Jesus! He is alive again. He repeatedly crosses the path of the disciples. At Bethlehem, Bethany, Gethsemane, by the Jordan and Galilee; in the morning's freshness, the heat of noon, or in the stillness of night; to one, to two, to ten—he reveals himself again and again. It is the same musical voice, the same compassionate face, the same Jesus they look upon, and yet the thorn-marks in the brow, the nail-marks in hands and feet, tell of the abysmal depths of Calvary's sufferings separating present from past manifestations. Together, they revive the past, or, looking into the future, talk of that wonderful kingdom which so influenced their imagination. O this unwritten volume of the forty days! That before Calvary has been opened; across this is a clasp never broken. That kingdom to be restored! How it dazzles the disciples. They see Christ enthroned, armies tramping, fleets shooting, all nations crowding in the shadow of that golden scepter covering the earth. And they—are near the throne! Christ lifts not the mystery. "Witnesses," he calls them. Is that to be—"kings?" The fortieth day comes! Do they anticipate its experiences? They are on Olivet. They can see the walls and houses and temple—heights of Jerusalem rising in the clear air. And there is Bethany! There is the Bethany-home of Jesus. So near the hour of farewell! Do the disciples yet understand? Does Jerusalem anticipate? Summon priest and people, Roman governor and Roman soldiers, even the wide world, to see that ascending Lord. No, only a few toil over Olivet. Shepherds saw him come; fishermen will see him go. They halt. He speaks. He moves as if to bless them. They bend. They hear the "Peace be with you!" Who chanced to look up? John. He catches a movement! The Saviour is rising! They all are warned. O look! He rises higher and higher, his face bending in love, his hands outstretched, his voice dying away! And they so eager to see, so dumb with astonishment! Suddenly a white cloud envelopes him and chariot-like sweeps him away. The disciples look up speechlessly, their empty hands pitifully raised! So much like human hearts, stumbling into the deepest experiences. But O ministry of angels waiting on our sorrow and perplexity! Heaven robs and heaven comes to our relief. Angels sang at Christmas, and they comfort at the ascension. They told of the first coming then; they tell of the second now. Easter seals Calvary, and yet ascension is needed to supplement Easter. That king, still more plainly shown to be deathless, passes to glory. Galileans have conquered and thus are saluted. In an upper room, they joyfully prepare for that power coming! Moses in Midian, Elijah by Cherith, John the Baptist in the Jordan-wilderness, Paul in Arabia, prepared for their work. The disciples make ready. We see Peter rugged, willful, fiery; the mystical, loving John; the practical James. There are others, Mary's spiritual face shining among them. The hush of prayer, humble, persistent, expectant!

Blackboard.

BY J. R. PHIPPS, ESQ.

EXPLANATION. The crown represents the Kingship of our ascended Lord. It should be made with bright yellow crayon touched up with red and green; the rays also of yellow, with letters in red. The Saviour ascended to assume the majesty of his glory and power. He intercedes for all men, and he will "return to judge all men at the last day," therefore the words Mercy and Justice accompany Glory and Power. The sentence at the bottom is from our Articles of Religion. [See Article III.]

NOTE. The scholars should receive instruction in the Articles of Religion as set forth in the Methodist Discipline.

THE DISCIPLES

ONLY AND AFTERWARD	WATCHING WAITING WORKING WITNESSING	THE CLOUDS For the Promise. WITH POWER. FEARLESSLY.

A. D. 30.] **LESSON II. THE DESCENDING SPIRIT.** [Jan. 14.

Acts 2. 1-16. [*Commit to memory verses* 1-4.]

A VISIBLE SIGN.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Je-ru'sa-lem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Gal-i-le'ans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Par'thi-ans, and Medes, and E'lam-ites, and the dwellers in Mes-o-po-ta'mi-a, and in Ju-de'a, and Cap-pa-do'ci-a, in Pon'tus, and A'si-a,

10 Phryg'i-a, and Pam-phyl'i-a, in E'gypt, and in the parts of Lib'y-a, and about Cy-re'ne, and strangers of Rome, Jews and proselytes,

11 Cretes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Ju-de'a, and all *ye* that dwell at Je-ru'sa-lem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel.

General Statement.

Ten days of waiting have passed since the disciples beheld their Master entering the opened heavens—days of prayer and expectancy—and now the early morning of the day of pentecost has come, and all the believers are gathered in the upper room. The twelve are there, for the vacant place of the traitor has been filled; the band of women around the mother of Jesus are there; the brothers of Jesus, now no longer doubting, but believers all, are present, and a hundred more disciples, unnamed on earth, but written in heaven, are all met with one heart beating in every bosom. Suddenly a sound as if a whirlwind were sweeping down from above is heard through all the city, though not a leaf is stirred, and the sky is clear. A flash of light is seen, a flame parts in tongues of fire over every bowed head, and with it a new power enters every heart. In a moment all their ignorance and misunderstanding are swept away. The true nature of the Saviour's kingdom rushes upon each mind, as they recall in an instant all his utterances, and all the prophetic teachings of the word. Jesus of Nazareth is the divine Messiah now in a new and clear and mighty sense! At once every tongue bursts forth with the praise of God and the testimony of a new experience, while faces glow, and eyes gleam with heavenly light, and tongues speak with a strange eloquence. Outside the house there is a strange commotion. The sound of the descending Spirit has stirred the whole city, and a throng has assembled, called together by the mysterious event. In that multitude are mingled grave worshipers of every land, and speaking every tongue of earth, and with them the scoffing rabble, the skeptical Sadducee, and the lordly noble. Each is overwhelmed with wonder as he hears out of the company some one speaking in his own language the wondrous work of grace. While some recognize the hand of God, others see in the jargon of sound only an evidence of a spirit evoked by wine. Soon a silence sweeps over the throng; the twelve stand forth. Peter comes to the front, and the first Gospel sermon is preached.

Explanatory and Practical Notes.

Verse 1. The day of Pentecost. The word pentecost means *fiftieth*, and the feast was so named because occurring fifty days after the passover. It was also believed to commemorate the giving of the law on Mount Sinai, and was celebrated with the consecration to God of the first sheaf of the wheat-harvest. **Fully come.** "Was being fulfilled," is the literal rendering. The day itself had begun on the previous evening at sunset, and the occurrences of the lesson were in the early morning. **They were all.** Not only the twelve, but the hundred and twenty believers. Chap. 1. 15. (1) *The laity as well as the ministry, the women as the men, may share in the baptism of power.* **With one accord.** This clause is omitted in Revised Version. Yet it doubtless tells the truth, that one heart was in the entire company. **In one place.** Probably the upper room, (1. 13,) already referred to. There is no reason for supposing that it was one of the chambers of the temple.

2. Suddenly. Without expectation or warning, for though awaiting the fulfillment of the promise, they had no knowledge of how it should be fulfilled. (2) *God's gifts of grace are ever surprises.* **A sound from heaven.** There was a sound heard, as if **a mighty wind** were descending from heaven; yet the air was calm, for there was no whirlwind, but simply the sound *as of* one, an event entirely supernatural. This was the token of the coming of the Holy Ghost, "like wind. 1.) In his secret coming. 2.) In his powerful shaking. 3.) In his purifying blowing. 4.) In his soft refreshing."—*Lechler.* **Filled all the house.** The invisible but felt presence pervaded the entire building and was realized by all its occupants.

3. And there appeared. There was a manifestation to the sense of sight, as well as to that of hearing. **Cloven tongue.** "Tongues parting asunder," Rev. Ver. Perhaps the form was of an undivided root from which the tongues flared in the air over the heads of the disciples. **As of fire.** Not *real* fire, but an appearance as of fire, blazing but not burning, like the bush in Horeb. Exod. 3. 2. **It sat.** The fiery appearance, one, yet manifold. **Upon each.** The outward token that all were anointed with power to proclaim the Gospel, which was as a fiery tongue to all nations.

4. Filled with the Holy Ghost. A new divine power possessed them, clarifying their understanding, renewing their nature, endowing them with courage to speak and patience to endure. **Speak with other tongues.** They began to speak the praises of God, and to tell their new experience, not only in their own language, the Aramaic, but in the tongues named below, one in one tongue, another in another. They did not afterward use these languages for preaching, for that was not necessary, since in all those lands Greek was the common speech of intelligent people. The miracle was to call attention to the new gospel, to excite inquiry, to show the universality of the truth, and to invest the preachers with the authority of inspiration. The tongues aroused interest, the preaching inspired conviction. **Spirit gave them utterance.** They spoke, not their own thoughts, but the words which the Spirit supplied. Perhaps they did not even understand the meaning of their own utterances.

5. Dwelling at Jerusalem. Either Jews of foreign birth who had come to reside at the holy city, or worshipers transiently at the feast. **Devout men.** Not frivolous persons, but people of piety whose testimony to the facts was unimpeachable. The word is applied in the book of Acts to worshiping Jews who were not Christians. **Out of every nation.** Then, as now, Jews were found in every land, and in every city, and there was a constant communication maintained by pilgrims with the mother-city of Jerusalem.

6. When it was noised abroad. "When this sound was heard," (Rev. Ver.) that is, the sound as of the mighty wind, heard throughout the city, and calling a throng to the spot. **Multitude came together.** Just as they would come after hearing the sound of an explosion, or a falling building. **Were confounded.** They could not account for the strange noise, and were still more perplexed as they heard the strange testi-

monies. (3) *The work of the Spirit is always a mystery to the natural mind.* **Speak in his own language.** The multitude was made up of all classes, good and bad, worshipers and scoffers, and contained representatives of many nationalities and languages, just as may yet be seen in an Oriental city, where every race dwells by itself and retains its own traits. Yet each foreigner could recognize his own tongue as spoken by some one among the hundred and twenty disciples. (4) *Every soul finds that the gospel has a message to itself, and suited to its own peculiar need.*

7, 8. Amazed. The word here is the root of the word *ecstasy*, and expresses "being out of one's normal condition," "beside oneself with wonder." **Are not all....Galileans?** Not that all the disciples came from Galilee, a province where the dialect was peculiar, (Matt. 26. 67–73,) but that the most of them were of that region, and nearly all of the twelve apostles. **How hear we.** That fishermen and rustics should in a moment become linguists was impossible without divine intervention. **Our own tongue.** The Jews who had lived for centuries in foreign lands had lost their own language, though they retained their own religion and customs. Hence, in Jerusalem there were synagogues for people of various nationalities. Chap. 6. 9.

9. Parthians. People east of the Euphrates, from an empire the rival of Rome. **Medes and Elamites.** One on the south of the Caspian Sea, the other on the north of the Persian Gulf. **Mesopotamia.** The great plain, the early home of the race, between the Euphrates and the Tigris rivers. **Judea.** Named because the Jewish dialect was also spoken by the disciples and heard by the crowd. **Cappadocia.** A great province in Asia Minor, south of **Pontus,** which lay south of the Black Sea. **Asia.** In the New Testament, referring to the western portion of the peninsula of Asia Minor, having Ephesus as its principal city.

10, 11. Phrygia. The great interior province of Asia Minor, east of "Asia." **Pamphylia.** A southern province of Asia Minor, lying between the Taurus mountains and the Mediterranean. **Libya.** West of Egypt, on the southern shore of the Mediterranean, having **Cyrene** as its metropolis. **Strangers of Rome.** Roman Jews resident in Jerusalem. **Proselytes.** People who had renounced idolatry and accepted Judaism. **Cretes.** People from the island of Crete, south of Greece. **Arabians.** Jews from the cities of Arabia, south of Palestine. **Wonderful works of God.** Their utterances were rhapsodies of praise to God for redemption through Christ, of whose work a new view had dawned upon them. (5) *Praise is the language of the new birth in Christ.*

12, 13. Amazed.....in doubt. The words express the utter impossibility of the beholders to account for the strange scene. **What meaneth this?** Literally, "what will this be?" as if they saw in it the foreshadowing of some great result. **Others mocking.** The pious foreign Jews were but a part of the throng, which had its share, as all crowds do, of a lower and baser element. **Full of new wine.** Probably this should read "sweet wine," as the *new* wine would not be made before August, and this was in June: and the charge was of drunkenness, which new wine would not produce. They thought the excitement, the confusion, and the sounds, which to them were like babble, (for they could not understand the languages,) were the indications of intoxication. (6) *How easily some superficial observers can account for the Gospel and its manifestations!*

14. Peter. The natural leader and spokesman. **Standing up with the eleven.** They stood around, as approving his words. **Spake.** Rev. Ver., "Spake forth." The word expresses a set utterance, and is the one used in ver. 4, indicating that Peter's address was also under the influence of the Spirit. **Ye men of Judea.** The ordinary opening of a set discourse.

15, 16. Not drunken. He dismisses the accusation in a single sentence, having more important subjects. (7) *A hint to preachers not to waste time in controversy, but to utter God's message of salvation.* **Third hour.** Nine o'clock on a sacred day. When all law-abiding Jews would be found fasting. **Spoken by the prophet Joel.** Eight hundred years before, the prophet had predicted this very scene. Peter shows that Jesus, in their day, had fulfilled the prophecies of the Old Testament, and, though crucified, was their Messiah.

HOME READINGS.

M. The descending Spirit. Acts 2. 1–16.
Tu. The Holy Spirit foretold. Ezek. 36. 23–30.
W. The Holy Spirit promised. Matt. 3. 1–17.
Th. The Holy Spirit's work. John 16. 1–14.
F. The Holy Spirit's leading. Rom. 8. 1–17.
S. The Holy Spirit's fruits. Gal. 5. 16–25.
S. The Holy Spirit's invitation. Rev. 22. 16–21.

GOLDEN TEXT.

And they were all filled with the Holy Ghost. Acts 2. 4.

LESSON HYMN. S. M.

Hymnal, No. 286.

We meet with one accord
In our appointed place,
And wait the promise of our Lord—
The Spirit of all grace.

Like mighty rushing wind
Upon the waves beneath,
Move with one impulse every mind;
One soul, one feeling breathe.

The young, the old, inspire
With wisdom from above;
And give us hearts and tongues of fire,
To pray and praise in love.

TIME.—A. D. 30, ten days after the ascension of Jesus.

PLACE.—Jerusalem.

CONNECTING LINKS.—Matthias chosen as one of the apostles. Acts 1. 15–26.

DOCTRINAL SUGGESTION—The power of the Holy Ghost.

QUESTIONS FOR SENIOR STUDENTS.

1. The Tongue of Fire, v. 1–3.
What is meant by "the day of Pentecost?"
Why were the disciples together?
What audible evidence of the promised gift did the disciples receive?
What visible token was given them?
How is fire a symbol of the Holy Spirit?

2. The Tongue of Speech, v. 4–6.
How was the promise of Jesus fulfilled?
What effect had this gift upon the disciples?
Where did the report of this wonder spread?
What evidence of divine power was manifested?

3. The Tongue of Wonder, v. 7–13
What was the cause of the wonder of the lookers-on?
What different regions were represented in the crowd?
What tidings did they hear?
What varied emotions moved them?
What charge was made against the disciples?

4. The Tongue of Power. v. 14–26.
What was Peter's answer to the charge of the mockers?
To what prophecy did he refer them?
What are the proofs of the possession of the Holy Spirit? Gal. 5. 22.

Practical Teachings.

What is the advantage of united prayer?
When may believers look for the outpourings of the Spirit?
What will be the influence of our spiritual power upon others?
How may men know that we have this spiritual gift?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Tongue of Fire, v. 1–3.
On what day were the disciples together?
What and when was the day of Pentecost?
In what spirit did the disciples come?
What was seen and heard at that time?
Of what were these tongues a sign?

2. The Tongue of Speech, v. 4.
What came upon the disciples at this time?
Who received this gift?
Of what promises was it the fulfillment? **Matt. 3. 11; Acts 1. 5.**

What was its effect upon the disciples?
What is more important than the gift of tongues? 1 Cor. 13. 1.

3. The Tongue of Wonder, v. 5-13.
Who were witnesses to this miracle?
What caused their wonder?
From what lands were persons present?
What did they hear the disciples speak?
May we tell the works of God?
What was said by some who mocked?

4. The Tongue of Power, v. 14-16.
Who spoke for the disciples?
How did he answer those who mocked?
How did he explain the tongues of speech?
What prophecy did he declare was fulfilled? Joel 2. 28, 29.

Teachings of the Lesson.

How does this lesson show—1. That Christ's promises are sure to be kept? 2. That Christ's people should be of one heart? 3. That Christ's people will have power?

QUESTIONS FOR YOUNGER SCHOLARS.

When was the day of Pentecost? **The tenth day after Jesus ascended into heaven.**
How many days would that be since he rose from the grave? **Fifty: forty on earth; ten in heaven.**
What was the Pentecost? **The feast when the Jews brought their first sheaves of wheat to the Lord.**
Has it any other meaning? **It means fiftieth, because kept fifty days after the Passover.**
On what day of the week was it? **The first day.**
Where did the apostles and followers of Jesus go on that day? **Into a large room, to pray.**
What did they suddenly hear? **A sound like a strong wind, filling the room.**
What appeared? **Flames, that parted like tongues of fire over the heads of the apostles.**
What promise was fulfilled? [Repeat GOLDEN TEXT.]
What did they begin to do? **To speak different languages which they had never learned.**
What did the people outside when the noise was heard? **They came running to the house.**
What did some think? **That it was a miracle.**
What did others say? **The men had been drinking new wine.**
How did the Holy Spirit inspire Peter? **To preach to all the people about Jesus.**

Words with Little People.

When will the Holy Spirit come into our hearts? When we open them wide to him. When we give up *our* way for *his* way. When we believe his promise, and claim it as our own.

THE LESSON CATECHISM.

[For the entire school.]

1. On what day did the Spirit descend upon the disciples? **On the day of Pentecost.**
2. How long was this after Christ's ascension? **Ten days.**
3. In what form did the Spirit descend? **In tongues of fire.**
4. What was its effect upon the disciples? **They spoke in other languages.**
5. Who heard them speak with tongues? **The Jews from every land.**
6. Who spoke to the people that came together? **Simon Peter.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Baptism of Power.

I. AN EXPECTED POWER.
With one accord in one place. v. 1.
"Ye shall receive power." Acts 1. 8.

II. A MANIFESTED POWER.
A sound....cloven tongues. v. 2, 3.
"The fire of the Lord fell." 1 Kings 18. 38.

III. A POWER FROM HEAVEN.
Came a sound from heaven. v. 2.
"I will pour my Spirit." Isa. 44. 3.

IV. A POWER UPON BELIEVERS.
They were all filled. v. 4.
"Ye shall be baptized....not many days." Acts 1. 5.

V. A POWER IN EXPERIENCE.
Filled with the Holy Ghost. v. 4.
"Will pour out my Spirit upon all flesh." Joel 2. 28.

VI. A POWER IN TESTIMONY.
As the Spirit gave them utterance. v. 4.
"Not ye that speak....but the Spirit." Matt. 10. 20.

VII. A POWER TO AWAKEN.
Multitude came....were confounded. v. 6.
"I will give you a mouth and wisdom." Luke 21. 15.

VIII. A POWER IN KNOWLEDGE.
This is that....prophet Joel. v. 16.
"Will guide you into all truth." John 16. 13.

ADDITIONAL PRACTICAL LESSONS.

The Results of Waiting upon God.

1. Those who wait upon God receive manifestations of the presence of God. v. 1, 2.
2. Those who wait upon God receive a divine power coming from God. v. 3, 4.
3. Those who wait upon God receive a new experience, transforming and renewing the nature. v. 4.
4. Those who wait upon God are enabled to speak with power to men. v. 6.
5. Those who wait upon God find themselves prominent and observed among men. v. 6.
6. Those who wait upon God enjoy in their experience, and declare in their testimony, the wonderful works of God. v. 11.
7. Those who wait upon God must expect to meet with criticism and scorn from those who are ignorant of the Gospel. v. 13.
8. Those who wait upon God have new and clearer views of God's word. v. 16.

English Teacher's Notes.

In the negotiations which preceded the marriage of a royal bride lately welcomed in England, it was stipulated on the one side that she should bring with her such an outfit as became a princess, and on the other that a sum suitable to her high station should be settled on her for life. Both her own family and the family into which she was adopted agreed that she must be furnished with every thing befitting her rank, in order that she should be able adequately to maintain her royal dignity. For princes and princesses are expected to live in a different style from that of ordinary folk. However much we may admire simplicity of life and manners in the great of this world, we should be disappointed if we found in their establishments, their undertakings, entertainments, their disbursements, nothing to distinguish them from other people. And, as the laws of their station actually preclude them from making money by their own labor, it is necessary that the proper funds should be provided for them.

In the first chapter of the Acts we were introduced

to a body of men and women who had been made citizens of the heavenly city, whose proper home was above, even while they were sojourning here below. And a yet higher dignity was theirs. They had become, in virtue of their belief in Jesus, the children of God. John 1. 12. I was reading but the other day of a little workhouse girl who was adopted into a clergyman's family, brought up as their own child, and who eventually became the wife of a bishop—a great rise in life! It was a considerable rise in outward station when the Spanish lady, Eugénie de Montijo, became, by her marriage, Empress of the French. Yet neither of these cases can compare for one moment with the immeasurable change which takes place when a child of earth, a sinful, guilty creature, becomes a child of God, pardoned and justified. The "children of the heavenly King" assembled in the "upper room" at Jerusalem were of higher rank, and bore a more illustrious name than the proudest of this world's potentates.

But how was their royal dignity to be kept up? They must not walk this earth like ordinary children of earth. They must in daily life manifest this high lineage. There are duties which fall to the lot of the high and noble; "*noblesse oblige:*" then how much was to be expected from the nobility of heaven! And yet, like the princes and princesses of our own day, they could not, by their own efforts, supply themselves with the means of maintaining their position. No child of God can furnish himself with the clothing, the resources, the appointments, that are necessary to his high rank. How then were they to be provided for?

The Lord Jesus could not be unmindful of the kinsfolk whom he left behind on earth, his "brethren" who were to represent him to the world. He had promised that they should be "clothed with power from on high," (Luke 24. 49, Rev. Ver.,) and in the passage for to-day's lesson we have the perfect fulfilment of that promise.

They had obeyed their Lord's instructions. They had not ventured to go forth in his name depending on their feeble strength. They had waited for the promise. And suddenly it was there. The rushing wind and tongues of fire were signs of the living breath which entered into their souls, and the heavenly flame which lit up their hearts. The Holy Spirit had come to dwell in them and abide with them forever.

This is the Lord's provision for all his people, from the youngest and most feeble to the oldest and most experienced. The boy who has a bad temper, the girl who has a spirit of obstinacy and self-will, must curb and overcome these if he or she is truly born again. The heavenly birth must show itself, and the heavenly rank be kept up. The young men and the young women who belong to Christ must resist the temptations of the world which crowd in upon them and threaten to draw them away. The older Christian must conquer the tendency to sloth, to pride, to carelessness, to self-righteousness, which he finds lurking in his heart, for these things are utterly inconsistent with the heavenly calling. But how? By the indwelling Spirit. They are unable, but he is able. And there is more yet required. The people of Christ are not to live for themselves. They are to be workers for him, soldiers fighting under his banner. At his ascension they were but a little flock. They had to preach the kingdom of heaven and "compel" (Luke 14. 23) others to enter into it. They were to "make disciples" of all nations. Matt. 28. 19. And this is still their work. How is it to be done? By the power of the Spirit. They cannot of themselves subdue, cannot change, cannot convince, cannot even awaken one soul. But he can,

> "Every victory won,
> And thought of holiness,
> Are his alone."

When this wonderful provision for Christ's people was first manifested it aroused astonishment and drew forth ridicule. Some who could not understand the rapture of those who were speaking in many tongues "the wonderful works of God" declared them to be "full of new wine." It is the same now. The world does not understand either the dignity or the joy of Christians, and resents and mocks at the manifestation of it. Yet the power of the Spirit in them is felt, and those who have mocked are "pricked in the heart," as we read later on in the chapter.

This princely provision from on high is for the "children of the King." But each sinner is invited to become a child, and to receive it. "The Spirit and the Bride say, Come. . . . And whosoever will, let him take the fountain of the water of life freely."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The teacher will find in Dr. Gloag's note "On the Gift of Tongues," in his exposition on these verses, a full discussion of the subject....For a line of thought for teachers' meeting, see *The Study* on this lesson....Notice "the seven elements:" 1.) Time; 2.) Place; 3.) Persons; 4.) Events; 5.) Difficulties; 6.) Doctrines; 7.) Duties, as a good outline for teachers' meeting, or for study of the lesson....The requirements for the descent of the Spirit: 1.) A promise, (see last lesson;) 2.) The spirit of unity; 3.) The spirit of prayer; 4.) The fullness of time; 5.) The receptive condition....The manifestations of the Spirit: 1.) A sound; 2.) A wind, "breath;" 3.) A fire; 4.) A tongue....The effects upon the disciples: 1.) A new experience; 2.) A new language; 3.) New testimony; 4.) New character; 5.) New power over men; 6.) New knowledge of the word of God....Effects upon the world: 1.) Awakening attention; 2.) Causing wonder; 3.) Inspiring belief; 4.) Imparting conviction; 5.) To some causing scornful unbelief....What the lesson demands of us: 1.) To believe in the promises; 2.) To expect the blessing; 3.) To testify for Christ, etc....ILLUSTRATIONS. What are the "new tongues" nowadays? The swearer becoming reverent, the liar becoming truthful, the man of self speaking for God, etc., miracles as real as that of Pentecost....At the Centennial Exposition there was a building containing copies of the Bible in almost every language of the world, which were given to representatives of many lands, each receiving the word in his own tongue.

References. FOSTER'S ILLUSTRATIONS. Verse 1: Prose, 10937. Ver. 2: Poetical, 3865–3867. Ver. 3: Poetical, 1807; Prose, 8954. Ver. 4: Prose, 9563, 3285. Ver. 7: Prose, 11044. Ver. 12: Prose, 5077. Ver. 15: Prose, 6777....FREEMAN: Ver. 15: The hours of prayer, 595; The hours of the day, 806; The time for eating or drinking, 825.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Promise Kept.* To be taught: What pentecost was; what the coming of the Spirit did for the disciples; what the people thought about it.

1. The day of pentecost was ten days after Jesus went up to heaven. How long was this after his resurrection? Fifty days, and pentecost means fiftieth. The Jews had a feast at this time, called "the feast of first-fruits," because the Jews, at this feast, brought their sheaves of wheat to present to the Lord. Recall the passover, and tell that pentecost was fifty days after the passover, and thousands of Jews came from different countries to keep the feast. Ask what the disciples were waiting for in the little upper room at Jerusalem? How long had they been waiting? What were they still doing when the day of pentecost came?

2. Describe the wonderful scene when the Spirit came—the sound, the light, the tongues of fire, the great crowd which gathered quickly to see what it all meant. Explain that God made these strange things to happen to attract the attention of the people, not to the strange things, but to the great God who had power to do wonderful works. Ask if children ever heard a German or French child speak in his native language. Could they understand? Not unless they knew the language themselves. Tell that people came to see the apostles that day from far-away lands, people who spoke different languages, and there heard these believers in Jesus speaking in their own languages. They knew that these were men of Galilee, and that they had not learned these strange tongues. Teach that this was a miracle which God had wrought, to make a great many people hear about him. Have a number of small bits of paper in the hand, and blow them quickly, scattering them in every direction. Tell the children that this is a little picture of the way God made his word to fly abroad in many directions, by the wind of his Spirit upon the hearts of these disciples.

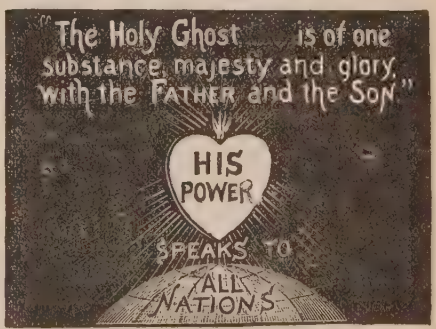
3. Tell how some people mocked the disciples, and would not believe that this was from God. Show a flower or a fruit of some kind, and ask if that could grow from a dry stick. If these who mocked had been honest, they would have owned that God was in the disciples, but they did not want to think so, and so they would not. Teach that we are in danger of calling good evil unless our hearts are given to God, and that only hearts to which the Spirit has come are safe. As God kept his promise to these disciples, so he will keep his promise to us. He offers the Holy Spirit to each one who will ask. Shall we ask?

Lesson Word-Picture.

Home to Jerusalem flock its scattered children to keep pentecost, the second of the three great annual festivals of the Jews. Houses are filled. Crowds, like tides, come and go in the streets. It is the eve of the festival. Hark! Those trumpet-blasts from the temple echoing far announce the advent of pentecost. At midnight the heavy temple gates are swung back, and before cock-crowing the people press into the court bringing offerings. The daily morning service begins. Hear the strong, rich voices of the Levites lifting up the Great Hallel! The two loaves of "fine flour," the first-fruits of the wheat harvest, are presented, together with the other offerings. Then comes "the free-will offering" that pentecost feast brought by every family, and to which the homeless and hungry were welcome. First-fruits according to the Old Dispensation! What of the New? We think of the disciples as hurrying from the temple-service to that "upper room." They bow in prayer, those ten-days petitioners. Some may have been wrestling, like Jacob, the thigh out of joint, discouraged and weak. A week of prayer to-day has its list of lame joints. The disciples pray on, all there, and it is just one prayer pressing against the gates of heaven. Suddenly, a sound, not from below but above, a breathing, a whirr of wings, a blast, and then that "rushing mighty wind" which fills the house. And then all through that gusty atmosphere lights are darting, coruscations, flashes, tongues of fire weirdly tapering above the disciples' heads. And O that miracle of Pentecost-tongues, that strange, ecstatic warble, yet definite and precise, each utterance a language! With fire on their heads, Christ in their hearts, the Gospel on their tongues, the Lord's anointed stand up. The news quickly spreads. They come from temple, street, home. The visitors leave the temple, the publican his taxes, the merchant his traffic, the scribe his Hebrew points, and they press into that upper room. They gather about the door. They look over one another's shoulders, hear with one another's ears. Haughty Pharisee and skeptical Sadducee shout, "new wine!" Then it is that the Church of Christ speaks through its first voice, Peter. The hour of first-fruits, pentecost, has come. The Holy Ghost has been poured out! The Church of Christ has form and recognition given it.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The sentence is taken from the Fourth of the Articles of Religion of our Church. When the disciples had the Holy Ghost in their hearts they had power to speak to all nations. So it is with the Christian Church now. When each follower of Christ feels the flame of power burning in his heart, he speaks through good works, bright example, faith, and prayer, to all nations, by helping to spread the Gospel. Who can look at this diagram, and, in the fear of God, say, "*His power speaks to* ME."

[NOTE.—The word *Me* can be written after "speaks to."]

A. D. 30.] LESSON III. THE BELIEVING PEOPLE. [Jan. 21.

Acts 2. 37-47. [*Commit to memory verses* 38-41.]

37 Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

General Statement.

Peter has ended his address; has shown Jesus as the Messiah and the fulfillment of prophecy; has sent home to the hearts of his hearers the arrow of truth; has made them realize that they have slain the One for whom the ages had waited. Now there is a deep and general emotion among the multitude. The devout Jews, from far and near, awake to their sin and their need, and ask, "What shall we do?" Peter, who has smitten their hearts, now pours in the balm of consolation, and points them to the way of peace. That day witnesses the thronging of three thousand into the open doors of the Church of Christ. They publicly confess their discipleship by receiving baptism, and show the thoroughness of the work of grace by their constant fellowship with the believers, from whom they receive instruction in the Gospel. The community of the twelve is enlarged to receive the new host; they give their property to the common needs, not by compulsion, but in voluntary and glad surrender, feeling that, owing all to God's grace, each can supply to the brotherhood what the others lack. The interest is not transient, but permanent. The new disciples, feeding upon the word, in fellowship with the apostles, partaking daily in the memorial supper of the Lord, and devoutly worshiping in the temple, grow in grace and knowledge, while the people look with favor upon the new and growing movement.

Explanatory and Practical Notes.

Verse 37. When they. The multitude, consisting largely of pilgrims who had come to attend the feast, and foreign-born Jews resident in the city. **Heard this.** Peter's sermon, showing by the fulfillment of Old Testament prophecies, that Jesus was their expected Messiah. **Pricked in their heart.** Awakened to the consciousness of their sin in consenting to the death of Christ. (1) *The first effect of the gospel is to arouse a sharp compunction of conscience.* **Said unto Peter.** As the spokesman and leader of the body. **Rest of the apostles.** As the meeting now broke up into small groups crowding around each of the apostles, and inquiring the way of salvation. **Men and brethren.** No longer were they contemptuously referred to as "Galileans" and drunkards. Vers. 7, 13. (2) *The gospel of Christ brings a new bond of brotherhood into existence.* **What shall we do.** Their humble, teachable spirit, and their willingness to act, showed the thoroughness of their conviction. (3) *Whoever wishes to be saved must be willing to act.*

38. Repent. The word here does not refer to sorrow for sins, except so far as that sorrow leads to the forsaking of sins. Literally it is, "change your purpose." (4) *True repentance is an act, not a feeling.* **Be baptized.** As the outward token of the inward change of relation, and the sign of full submission to Christ. **Every one of you.** Faith must exercise personally, by each one for himself. **In the name of Jesus Christ.** They were to regard Jesus from that hour as Christ and Saviour, submit to him as their King, and hope for salvation only through him. **For the remission of sins.** Revised Version, "Unto the remission." That is, as the condition upon which their sins, both in their penalty and their guilt, could be removed. (5) *Through faith in Christ alone can sin be cleansed away.* **Receive the gift.** Those who sought Christ should receive the same power as the apostles possessed, though not necessarily with the same outward manifestations.

39. The promise. Of forgiveness, salvation, and of the Holy Ghost. **Unto you.** "Even unto you, the crucifiers of your Lord," is the thought of the sentence. (6) *If to them, why not to us?* **To your children.** Not only to that generation, but to all their descendants. The word here does not seem to mean *children*, as such, though it includes them. **All that are afar off.** Peter here referred to the Jews dispersed in foreign lands, of whom many of his hearers were representatives. Though aware that the Gentiles were included in the Gospel plan, he then supposed that they were to be saved by first becoming Jews, and then disciples. **As many as the Lord....shall call.** By the preaching of the Gospel, not by an election or choice, since the word means "to summon" as by a herald.

40. With many other words. In response to the inquiries of the people. **Testify.** Bear witness to the facts of Jesus' history and to the truth of the Gospel. **Exhort.** Urging those who heard to accept the message of salvation. (7) *Every sermon should contain both testimony and exhortation.* **Untoward generation.** "Crooked generation." [Rev. Ver.] The condemnation pronounced against the Jewish nation as a body for rejecting its Redeemer.

41. Gladly received his word. They received the news of mercy all the more gladly, because they had been "pricked to the heart" with conviction. (8) *The joy of faith soon follows the sorrow of repentance.* **Were baptized.** "This can hardly have been by immersion ....The supply of water within the walls of Jerusalem was extremely scanty, and access to the reservoirs, most precious to the population of a large city, would not have been allowed to such a multitude."—*Canon Cook.* **Added unto them.** To the original one hundred and twenty believers. **Three thousand.** Many of these were doubtless transient residents, who may have carried the Gospel to distant lands.

42. Apostles' doctrine. "Teaching" (Rev. Ver.) more accurately represents the meaning. They received the instruction and training of the twelve in the principles of the Gospel. **Fellowship.** The word means "community," and may indicate that the twelve, having heretofore lived as one family, with a common treasury and table, now enlarged their number to admit the new members. **Breaking of bread.** Taking their meals together, and making each supper a memorial of the Lord Jesus. **In prayers.** "In the prayers." [Rev. Ver.] The public worship of the temple in which the disciples still engaged. Chap. 3. 1. (9) *See here the four elements of true Christian training for young converts.*

43. Fear came. A reverence for the band as under the divine care. **Upon every soul.** Upon the people in general, who were not themselves believers, yet respected the new faith. **Wonders and signs.** Miracles, which attracted attention and led to faith. **By the apostles.** The gift of the Holy Ghost was possessed by all, but the power of miracles by the apostles only, though afterward by Stephen and Philip, who were not of the twelve.

44, 45. Were together. Not all in one room, but living in close social relation, as members of one family

in Christ. **All things common.** This community of goods was established not by compulsion, but by voluntary offering; was adopted only at Jerusalem; was soon found impracticable and abandoned, and may have been one cause of the poverty of the Church there, to which the Acts and Epistles make many references. **Possessions and goods.** One word indicates real estate, the other personal property. **Parted them.** It would appear that they were not placed in a common fund, from which all were to draw, but distributed to those who were in need.

46. In the temple. Whose courts were open to all Jews. **Breaking bread.** Observing the Lord's Supper, then a daily custom. **From house to house.** More properly "at home," [Rev. Ver.,] in contrast with the public worship. **Eat their meat.** "Take their food," [Rev. Ver.] **Gladness and singleness.** Their hearts were joyful, and their conduct characterized by simplicity.

47. Praising God. Joy of heart finding utterance in words of praise. **Favor with all the people.** The people are here named in contrast with their rulers, whose treatment of the apostles is afterward narrated. **Lord added.** (10) *Those whom the Lord adds to his people are the saved ones.* **To the Church.** Not in the Rev. Ver. **Such as should be saved.** Rather "those that were being saved," [Rev. Ver.,] or, more simply, "the saved."

HOME READINGS.

M. The believing people. Acts 2. 37–47.
Tu. Peter's sermon. Acts 2. 17–36.
W. The jailor's conversion. Acts 16. 19–34.
Th. The repenting sinner. Luke 15. 1–10.
F. Josiah's reformation. 2 Chron. 34. 14–28.
S. The way of salvation. Rom. 10. 1–13.
S. Working out salvation. Phil. 2. 1–13.

GOLDEN TEXT.

Then they that gladly received his word were baptized. Acts 2. 41.

LESSON HYMN. 12, 9.

Hymnal, No. 442.

O how happy are they,
Who the Saviour obey,
And have laid up their treasure above!
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

That sweet comfort was mine,
When the favor divine
I received through the blood of the Lamb!
When my heart first believed,
What a joy I received,
What a heaven in Jesus's name!

TIME.—A. D. 30, on the same day with the events of the last lesson.

PLACE.—Jerusalem.

CONNECTING LINK.—Peter's address on the day of Pentecost. Acts 2. 17–37.

DOCTRINAL SUGGESTION—Repentance from sin.

Monthly Temperance Meeting.—Topics: 1. Strong Drink and the Home. 2. Why Sunday-school Workers should be total abstainers.

QUESTIONS FOR SENIOR STUDENTS.

1. Earnest Seekers, v. 37–40.
What was the effect of Peter's first sermon?
What is the first inquiry of an awakened conscience?
What has Jesus enjoined as our first duty? Matt. 6. 33.
What is a proof of real repentance?
What gift is promised the obedient believers?
How far did the promise of this gift extend?

2. Glad Believers, v. 41–43.
To whom is the Gospel message always glad tidings?
What sign of obedience did these believers give?
What were the fruits of this first Christian service?
What effect had the new faith on the outward life?

3. United Christians, v. 44–47.
What bond now united these believers?
Of what was this union a proof? 1 John 3. 14.
What test of their faith did they furnish?
Is a surrender of all their property required of all Christians?
Why was it necessary, then?

Practical Teachings.

What is the only door to eternal life?
What are embraced in this salvation?
In what is the prompt action of Peter's hearers our example?
How may believers best show their love for Jesus?
How should all our possessions be regarded?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Earnest Seekers, v. 37–40.
Who were they?
What caused their earnestness?
How did they show their earnestness?
What two things did Peter tell them to do?
What two blessings did he say they might receive?
What is it to have remission of sins?
To whom did Peter promise this?
Does this promise apply to us?

2. Glad Believers, v. 41–43.
What made them glad?
Why should salvation be gladly received?
How many were then brought into the Church?
How did they show that they had found salvation?
In what four good things did they persevere?
What was the feeling among the people?

3. United Christians, v. 44–47.
What made them united?
How did they show their unity?
What good example did they set for all Christians?
What words of Jesus did they find true? Acts 20. 35.
Where did they meet daily, and for what purpose?
How were they regarded by other people?
What caused other people to like them?

Teachings of the Lesson.

Where in this lesson may we find—1. How we should receive the Gospel? 2. How we may keep the Gospel? 3. How we may make others love the Gospel?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Peter tell the people? **That they had killed the Lord Jesus.**
Did this trouble them? **Yes, they felt very unhappy about it.**
What did the people say? **"What shall we do?"**
What was Peter's answer? **"Repent and be baptized."**
What is it to repent? **To be sorry we have done wrong, and begin doing right.**
What promise did Peter tell the people? **Of God's promise to them and their children.**
To whom besides was this promise made? **To those far away from Jesus.**
What does this promise teach us? **That God loves us enough to call us.**
What is the GOLDEN TEXT?
How many were baptized? **Three thousand.**
How did they show their new life? **By their steadfast faith.**
Why did fear come upon them? **Because of the mighty power of God.**
How did the believers live together? **Like one great family.**
What was the spirit of their lives? **Great gladness and singleness of heart.**
How did God bless them? **By daily adding new souls to the church.**

Words with Little People.

What shall *we* do to be saved? Believe that Jesus is a living person. Believe that he has great love for us. Show our sorrow for sin by turning from it. Take him for our Saviour *to-day*.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Peter tell the people to do on the day of Pentecost? **To repent and be baptized.**
2. To whom did he say that God had given the promise of salvation? **To them and their children.**
3. How did the people receive Peter's words? **With joy and gladness.**
4. How many were on that day added to the Church? **Three thousand people.**
5. How did the believers show their love for each other? **By giving as each needed.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Tokens and Traits of True Conversion.

I. Deep Conviction.
They were pricked to the heart. v. 37.
"Godly sorrow....repentance unto salvation." 2 Cor. 7. 10.

II. Earnest Inquiry.
Brethren, what shall we do? v. 37.
"What must I do to be saved?" Acts 16. 30.

III. Open Confession.
They....received his word, were baptized. v. 41.
"Confess me before men." Matt. 10. 33.

IV. Steadfast Following.
They continued steadfastly. v. 42.
"Be thou faithful unto death." Rev. 2. 10.

V. Gospel Instruction.
In the apostles' doctrine, (teaching, Rev. Ver.) v. 42.
"Give attendance to reading....to doctrine." 1 Tim. 4. 13.

VI. Christian Fellowship.
All that believed were together. v. 44.
"We have fellowship one with another." 1 John 1. 7.

VII. Liberal Giving.
Parted....as every man had need. v. 45.
"Distributing to the necessity of saints." Rom. 12. 13.

VIII. Zealous Worship.
Daily....in the temple. v. 46.
"Not forsaking the assembling of ourselves." Heb. 10. 25.

ADDITIONAL PRACTICAL LESSONS.

The Pentecostal Church.

1. The pentecostal Church was composed of people who entered through the gate of repentance into the privileges of the Gospel. v. 37.
2. It was a Church of baptized disciples, openly confessing their faith in Christ. v. 41.
3. It was a Church of steadfast believers, persevering in the way of life. v. 42.
4. It was a Church of strong social power, having fellowship among its members. v. 42.
5. It was a Church of instruction in the truth, from those who had learned it of Christ. v. 42.
6. It was a Church having respect from the community and influence over men. v. 43.
7. It was a self-sacrificing, generous Church, in which each felt for all and aided others. v. 44, 45.
8. It was a joyful, glad Church, whose members found delight in God's service. v. 46.

English Teacher's Notes.

I remember once driving in the country past the scene of a fire. Some evil-disposed persons had wantonly caused the destruction of a large quantity of heather, gorse, and pines, and where lately every thing had been blooming and beautiful there was a charred mass, the air all round being scented with the burning. Very quickly had that spot been made desolate. Destruction is an easy work. Not so restoration. Man cannot always replace what man has destroyed, and in the course of nature it would be many months before the effects of that fire had passed away and the scene was again clothed with beauty. The change from verdure to barrenness was manifested in a few short hours; the renewal must be slow and gradual. The "fruitful field" may be quickly turned into a "desert," but it takes longer to turn the "desert" into a "fruitful field."

Yet the change of which we read in the passage for to-day may be expressed just in these words, "the desert turned into a fruitful field;" only it is a moral, not a material, desert, that is changed. And it is not of months and years that the passage treats, but of one day.

In the morning three thousand persons living at Jerusalem rose up as usual—many of them devout Jews, strict in their adherence to the law of Moses, full of desire for the deliverance of their nation from the Roman yoke, looking forward to a future period of greatness and prosperity for their country. Not two months since they had given up to death, at the hands of Roman soldiers, one whose popularity had excited the envy of the priests, and whose course, they had been persuaded to believe, was fraught with danger to their political existence. Before night a complete revolution had been worked in their lives and minds. They acknowledged as Lord and Saviour that same Jesus whom they had delivered up to death. They confessed that the whole tenor of their aims and actions had been wrong, and they submitted willingly to the teaching and guidance of a few Galileans. The shock of an earthquake, when it rocks the solid earth, and makes the strongest and loftiest buildings totter and fall, does not produce such a wonderful change as was wrought in these three thousand. Tradition, prejudice, custom, pride, all had given way, and they had adopted a new standpoint, a new hope, a new aim, and a new rule of life. The change was as thorough as it was sudden. And it began immediately to bear fruit. Love, joy, peace, and praise showed themselves in these renewed lives, and the favor accorded to them at once by the multitude bears witness to the blamelessness and beauty of their conduct.

What effected this wonderful transformation? In the world of nature, day and night, heat and cold, cloud and sunshine, alternate. And the opinions and the ways of men undergo many changes during their lives. But the change of which we read here is a change for life. It is as though a tree hitherto fruitless were henceforth to bear pleasant and wholesome fruit, or a pond, hitherto still and stagnant,

were to become a source of clear, refreshing, running water. It is a change for which nature cannot account, such a change as was contemplated by the Indian chief, who, on being told that God would have men love their enemies, exclaimed that to do that a man must be made new.

It was effected by the power of the Holy Spirit. The Lord Jesus had declared that "except a man be born again he cannot see the kingdom of God." And here was a new creation, a new birth. These three thousand had been "born of the Spirit."

It was effected by means of the Word. The word of God in the mouth of Peter was the instrument used. "When they heard this they were pricked in the heart." And they "received his word."

If ever we are to bring forth pleasant fruits unto God, the same change must be effected in us.

It must be (in one sense) sudden. The stagnant pool will never grow gradually into a source of fresh water. It must be altered—made anew. Nor can a heart alienated from God grow toward him. There can be no growth without a beginning. We may hear and hear the word, but if ever we are to be changed there must be a moment when (whether consciously or unconsciously) we receive it.

It must be thorough. It is a giving up of the old life. The company added to the Church at Pentecost had really separated themselves in hope and faith from the great mass of their countrymen at Jerusalem, for they had accepted Him whom the nation rejected. So, now, to be changed—converted, means to accept Him whom the world rejects—the crucified One.

It must be *for life*—not a passing tide of feeling, nor phase of thought, nor temporary adoption of the opinions and ways of others. Husband and wife are joined together (as our English marriage service has it) "till death do us part." But Christ receives us unto eternal life.

Have we passed through this change? We cannot convert ourselves, it is true, but we are not like the inanimate things of nature. We can hear the word, and yield ourselves to the influence of that blessed Spirit through whom alone souls are born again and the spiritual "desert" turned into a "fruitful field."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a brief account of Peter's sermon preceding the lesson: 1.) The time; 2.) The hearers; 3.) The circumstances; 4.) Characteristics of the sermon: (1.) Scriptural; (2.) Having Christ as theme; (3.) Direct and plain; (4.) Practical; (5.) Bold....The results of Peter's discourse: 1.) Conviction; 2.) Resolution; 3.) Faith; 4.) Conversion; 5.) Steadfastness; 6.) Growth. ....The characteristics of a true revival: 1.) Earnest preaching; 2.) Many conversions; 3.) Sudden conversion; 3.) Prompt action; 4.) Large ingathering; 5.) Training of new members; 6.) Steadfastness and growth in grace; 7.) Power in the world....The traits of true conversion. (See Analytical and Biblical Outline.).... The character of the pentecostal Church. (See Additional Practical Lessons.)....What does this lesson teach as the duty of, 1.) Those who hear the Gospel; 2.) Of young disciples; 3.) Of the Church toward seekers and new members....ILLUSTRATIONS. The spies gathered a bunch of grapes of Eshcol, (see Num. 13. 23,) a great cluster. So these converts of pentecost were the first-fruits of the new land of promise, betokening a rich fruitage....The daisies so widely scattered over the meadows in America are said to have grown from a box of seeds which a Frenchman brought to this country, and which was broken by the wayside. The seeds took root, spread their flowers, and were scattered by the winds over the continent. So with these first-fruits of pentecost....On the day of pentecost the first ripe sheaf of grain was laid on the altar at Jerusalem as a token of the harvest. This was the first sheaf of the great harvest of the Christian Church.

References. FOSTER'S ILLUSTRATIONS: Ver. 37: Prose, 1095, 1097, 5078, 7556. Ver. 38: Prose, 2990, 8855. Ver. 39: Prose, 2194, 3255. Ver. 41: Prose, 11658, 11668. Ver. 42: Prose, 2284, 5873....FREEMAN: Ver. 46: The temple, 704.

Primary and Intermediate

BY M. V. M.

LESSON THOUGHT. *Jesus still Living.* Make three frames on the board, and tell the children that you have three pictures to show. Number 1, 2, and 3, and name, 1.) A Great Preacher; 2.) A Great Saviour, and 3.) A Great Family.

1. Interest in the great preacher, Peter, the bold, but cowardly disciple. Peter who walked on the waves, who cut off the soldier's ear, who denied Jesus. Now, full of the Holy Spirit, he speaks to the crowd about Jesus, and tells the people what to do. Describe him, earnest, eager, loving, and fearless. Print in frame No. 1, "Repent." "Obey," "Receive." Ask children to help preach Peter's sermon, by answering questions. What is it to repent? Of what? Why? Obey whom? In what? In whose name? For what? Receive what? From whom?

2. Print "Jesus" in frame 2, and read from Matt. 1. 21 why he is so called. Call out from children what the Jews had done to Jesus, and show that then, as now, the great sin is unbelief. Teach that only sinners need a Saviour, and illustrate by two vases, one broken, the other whole. The perfect one needs nothing, but the broken one needs to be mended or replaced. Are there any hearts that are whole and need nothing? No, all human hearts are broken by sin, and therefore a Saviour is needed for all. Print, "A Saviour for all," below Jesus. Tell that in the crowd listening to Peter were some who believed what he said and who did as he told them to do. What was that? Print "3,000 believed." Let children tell the promise to those who believed, and print "3,000 received the gift of the Holy Ghost."

3. Talk about family life. Let class tell who make up the family, who takes care of the family, to whom the family belongs, what is the family bond, etc. Print in frame, "God the Father, Jesus the Elder Brother, all who love Jesus, the sons and daughters." Explain that some were rich and some poor, and that the rich brothers and sisters divided with the poor ones. Show that this was like Jesus, who, "though he was rich, yet became poor," for our sakes. Make a large heart and many little ones touching it on the outside. Teach that these believers all had one heart, because they were all touching the great heart of God. Let

children tell what kind of a heart they think God has, and teach that his children may have hearts that are little copies of his. Show that this great family is a picture of what little families may be now, if they are God's families.

Lesson Word-Pictures.

It was a strange gathering. There was the circle of disciples, the pentecost-fires still burning on their heads. There was Peter coming to the front of the disciples as their speaker, his rugged features brightened by the glow of the supernatural flame above him. There was that dense, curious, eager crowd of listeners, a mingling from all countries and climes, swarthy faces from Libya and those of fairer skies from Pontus, some citizens of Rome, with an air of cosmopolitan knowledge, and some Parthians with wondering simplicity, Jews from Arabia and Jews from Jerusalem. Over that crowded assembly ring out the words of Peter. It was the utterance of courage, of faith, of the truth. It was an utterance before which went the Holy Ghost, softening the hearts of the hearers, and behind which was the Holy Ghost sending out the words of the speaker. The souls that had questioned curiously about others were now solicitous for themselves. There was not only agitation of face, but I catch sighs and sobs, and then there came tumultuous appeals, "What shall we do?" O wonderful first-fruits of pentecost, three thousand going forward to baptism in a day! It was a growing flock, a steadfast flock, a worshipful flock, a joyful flock. I see little groups bowing in the temple, or breaking bread in some house. I come upon one cluster singing some sweet Messianic psalm, while others talk of the Saviour's love that bought them nd the Spirit's presence that comforts them. And ·very-where these clusters, like those on the vine, are growing clusters. Every-where flash out marvelous "signs;" but more wonderful than this is the love that reigned. I see men selling their goods, giving away to the needy, holding "all things common." The broken bones of one man healed are not so great a sign as the pockets of "three thousand" broken open and their contents scattered for God.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The diagram represents the unity of the primitive Church. The application is the necessity of every Christian Church being united in the same spirit of fellowship. The preached word is without power unless blessed by the Holy Spirit. In the lesson of to-day we see the two united, and know that the Spirit wrought with the word and did wonders by it.

A BLACKBOARD EXERCISE.

By questions bring out the following result, and write it on the board:

ONE | IN PRAYER.
IN FAITH.
IN LOVE.
IN WORKS.

What will be the first-fruits of a Church so united? [Ans. *Others will be won.*] Erase *one* and write *won*; also erase the word *in* before the words *prayer, faith, love, works,* and write *to*.

A. D. 30.] **LESSON IV. THE HEALING POWER.** [**Jan. 28.**

Acts 3. 1-11. *Commit to memory verses* 6–8.]

1 Now Pe'ter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Pe'ter and John about to go into the temple asked an alms.

4 And Pe'ter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Pe'ter said, Silver and gold have I none; but such as I have give I thee: In the name of Je'sus Christ of Naz'a-reth rise up and walk.

7 And he took him by the right hand, and lifted *him* up; and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Solomon's porch, greatly wondering.

General Statement.

A few weeks have passed since the events of pentecost, and the Church is daily advancing in its growth. The disciples attend as ever upon the services of the temple, and see in the offered lamb a new meaning, and feel in the choral psalms a new power. One day as Peter and John, the two leaders among the twelve, one the ardent, the other the thoughtful, are entering into the temple with the throng at the afternoon worship, they see at the foot of the steps in the Gentiles' Court, leading upward to the Beautiful Gate, a poor cripple, who looks wistfully at the worshipers entering where he is forbidden on account of his deformity. Both apostles, with the same inward prompting of the Spirit, pause and gaze a moment. Then Peter speaks the words in which John unites his faith and power, "Look on us!" As the lame man looks up with eager expectation, for the first time the walls of the temple echo with the utterance that Jesus, the despised Nazarene, the condemned and crucified, is the Messiah of Israel's hope, with power to heal the body and save the soul! The apostles extend helping hands, a new life thrills through the feeble limbs of the lame man, and in an instant, exerting his faith, he leaps up, and stands upon his feet for the first time in forty years. A moment, and he is leaping, running up the marble steps, with the praise of God upon his lips, while all around the multitude wonder at the transformation. Soon a throng gathers; the two apostles, to whom the healed man still clings in grateful love, lead the people out of the Women's Court into the open precincts of the Gentiles' Court and under the arches of Solomon's Porch. The divine purpose of the miracle has been gained in the eager attention of a multitude, to whom Peter now proclaims the Gospel of Jesus Christ.

Explanatory and Practical Notes.

Verse 1. Now. The time is not given, but it was probably soon after the day of pentecost. **Peter and John.** The two leaders of the apostolic company, one impetuous, the other quiet, warmly attached to each other, as is evident from many allusions, both in the Gospels and Acts. (1) *See how Christians should love each other.* **Into the temple.** The house of God on Mount Moriah. They crossed the bridge from Zion into the court of the Gentiles, and were passing into the court of the women when these events took place. **Hour of prayer.** Twice each day every pious Jew prayed either in the temple, or turning his face toward it; and the disciples still observed the Jewish usages, though with enlightened minds as to their meaning. (2) *God's people have need of both private and public worship.* **Ninth hour.** Three o'clock in the afternoon, as the hours were counted from sunrise. This was the time of the evening sacrifice.

2. A certain man. This miracle, perhaps not the only one wrought in that period, is related on account of its important results among the people and to the apostles. **Lame from his mother's womb.** Hence incurable except by divine power. **Was carried.** Perhaps this means "was being carried at that time." **Laid daily.** Just as in the East the deformed and poor even now throng around the doors of mosques and churches. (3) *It is the worshipers who give to the needy, not those who scorn religion.* **At the gate.** By the law of Moses, no deformed person could enter the temple; so we see in this man a picture of the sinner, shut out from fellowship with God. **Called Beautiful.** A gate of beautiful workmanship, and the grand entrance to the Court of the Women. It was opposite the gate Shushan, which was in the outer Eastern wall. **To ask alms.** Appealing by his very appearance and by voice to the sympathy of the worshipers.

3, 4. Asked an alms. He asked for a small gift, and received a great one. (4) *How little do people know their own opportunities when they appear!* **Fastening his eyes.** Conscious by a divine impulse, which the two apostles felt at the same moment, of the willingness of God to heal and save this man. **Look on us.** The cripple must recognize the instrumentalities of his healing, and must do what he could; fix his eye though he could not move his feet. (5) *Salvation begins when the needy sinner's eyes turn toward hope.*

5. He gave heed. As the woman of Samaria came seeking water and found eternal life, so this man looked for alms and found salvation. **Expecting to receive.** Those who entered the temple carried money for the poor, or for the treasure-chests which were fastened on the walls of the court of the women.

6. Silver and gold have I none. He meant that he was not rich, not that he was absolutely moneyless; and that it was no pecuniary gift which he was about to bestow. (6) *Sometimes the poor can do for their fellow-men more than the rich.* **Such as I have.** The possession of saving faith is one which the poorest child of God can impart to another who is willing to receive it. (7) *What a treasure is the ownership of salvation!* **In the name of Jesus Christ.** This bold sentence proclaims to all that Jesus, who had been put to death as a criminal but a little while before, is *the Christ*, the Messiah of Israel, and still living and possessing all power. **The name** is here invoked for *the power.* **Of Nazareth.** The place named in scorn above the cross is here adopted as an honor. Peter was not ashamed of the lowly origin of his Saviour. (8) *Let every Christian glory in the cross of Christ.* **Rise up and walk.** Or, as in the Revised Version, simply the command "walk!" What courage and faith this one word required! But Peter spoke with the consciousness that Christ's power was there to make good his utterance.

7. Took him. This showed the cripple that his cure came through the apostles. **Lifted him up.** The disciple aids the endeavor and faith of the man. (9) *Note here a lesson of the value of personal contact with those whom we would lead to Christ.* **His feet and ankle-bones.** Words showing the precision of the physician Luke, who wrote this record. **Received strength.** Literally, "were consolidated," the weak tendons and muscles becoming in a moment firm.

8. Leaping up. Springing from his sitting posture, **he stood** for a moment, for the first time in his life, then **walked,** [Rev. Ver., "began to walk,"] a new experience, and a double miracle, for walking must be learned by practice and after many falls. **Into the temple.** Through the Gate Beautiful up into the court of the women, where the people were wont to worship. (10) *Happy is that man who employs God's gift of strength in going to God's house.* **Praising God.** That showed the religious temper of the man, and his salvation accompanying bodily healing.

9, 10. All the people. The crowd who were present at the evening service of worship **saw him.** They had the proof of their own eyes of the miraculous work. (11) *While the process of salvation is a mystery, its transforming results are visible to all men.* **They knew.** The man's past was well known, as he was more than forty years old. Chap. 4. 22. **Wonder and amazement.** This was the design of this, as of all miracles, to call attention to the Gospel as a divine force in the world, and to make men realize its power.

11. Held Peter and John. Clung to them, in simple gratitude, while he praised God for the miracle. He continued to cling to them during the events which afterward took place, and stood at their side before the council. Chap. 4. 14. **People ran together.** The crowd followed them out of the women's court (perhaps after the worship was over) into the cloister opposite its entrance. **Porch that is called Solomon's.** A double row of columns, roofed over, on the eastern side of the court of the Gentiles, so named because the foundation under its wall was the only remaining portion of the original Solomon's temple. It was a place of resort for the people, and of teaching by the scribes.

HOME READINGS.

M. The healing power. Acts 3. 1–11.
Tu. The paralytic healed. Mark 2. 1–12.
W. The people healed. Num. 21. 1–9.
Th. The cripple at Lystra healed. Acts 14. 5–20.
F. The cripple at Bethesda healed. John 5. 1–15.
S. The leper healed. 2 Kings 5. 1–14.
S. The mighty Healer. Mark 1. 29–39.

GOLDEN TEXT.

Then shall the lame man leap as an hart, and the tongue of the dumb sing. Isa. 35. 6.

LESSON HYMN. S. M.

Hymnal. No. 749.

The Lord forgives thy sins,
Prolongs thy feeble breath;
He healeth thine infirmities,
And ransoms thee from death.

He clothes thee with his love,
Upholds thee with his truth;
And like the eagle he renews
The vigor of thy youth.

Then bless his holy name
Whose grace hath made thee whole;
Whose loving-kindness crowns thy days;
O bless the Lord, my soul!

TIME.—A.D. 30, a few days after the events of the last lesson, no events being named between them.

PLACE.—The Temple at Jerusalem.

DOCTRINAL SUGGESTION.—Faith in Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Beautiful Gate, v. 1–5.
What was the daily habit of the disciples? Acts 2. 46.
What hour of the day is named here?
What hours of worship did the Jews observe? Psa. 55. 17.
Why were alms sought at the temple gate?
On whom have the poor and needy a special claim?
To whom is kindly service to others really rendered? Prov. 19. 17.
What example did Peter follow in heeding the cry of the needy?

2. The Blessed Gift, v. 6–11.
In what did the temporal condition of the apostles resemble that of Jesus?
What gifts had Peter just received?
What was our Lord's direction about giving? Matt. 10. 8.
By what power was this miracle wrought?

What power has Jesus given to his name? John 14. 13.
What was the effect of this name upon the lame man?
How did the people regard the cure?

Practical Teachings.

In whose name does every plea of need come to the believer?
In what spirit only can true help be extended?
What can the poorest believer give the suffering?
In what spirit should great blessings be received?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Beautiful Gate, v. 1-5.
Where was this gate, and to what did it lead?
Who were one day passing through this gate?
For what purpose were they going?
What good rule is given in Psa. 55. 17?
At what hour was this?
Whom did they meet at the gate?
For what purpose was he there?
Wherein did this man resemble a sinner?
What help did he expect from the apostles?
What did Peter tell the man to do?

2. The Blessed Gift, v. 6-11.
What was Peter unable to give?
What better gift did he give?
In whose name did he give it?
How did he help the man?
What followed Peter's words?
How did this show the fulfillment of Christ's promise in Mark 16. 17, 18?
How did the man show that he was cured?
How did he fulfill the words of the GOLDEN TEXT?
For what greater blessing may we praise God?
What was the effect of this upon the people?
What change takes place in those who believe in Christ? 2 Cor. 5. 17.

Teachings of the Lesson.

Where in this lesson do we find—1. That Christ's followers love to pray? 2. That there are better things than silver and gold? 3. That there is power in Jesus' name?

QUESTIONS FOR YOUNGER SCHOLARS.

About what time of day was the ninth hour? **Three o'clock in the afternoon.**
What was the temple service at this hour? **The sacrifice of the lamb on the altar.**
Where was the Beautiful Gate? **On the east side of the temple near Solomon's Porch.**
Who was lying near this gate to ask alms? **A man lame from his birth.**
What was Peter's answer when asked for alms? **"Look on us."**
What did the lame man expect? **A gift of money.**
What did Peter tell him? **That he had neither silver nor gold.**
What did he add? **"But such as I have I give to you."**
What was it Peter had? **Faith in Christ's power.**
What did Peter do? **Commanded the lame man to walk.**
In whose name did Peter do this? **In the name of Jesus Christ.**
What followed? **The lame man was made strong in a moment.**
How did he show his new strength? **By leaping up and walking into the temple.**
Repeat the GOLDEN TEXT.
What did the lame man become? **A follower of Jesus, with a new heart and a new body.**

Words with Little People.

Remember, Jesus will take away your sins as quickly as he healed the lame man, if you—Ask him feeling your need. Ask him believing he *can* help you. Ask him believing he *will* help you. "Lord, I believe; help thou my unbelief."

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Peter and John meet at the Beautiful Gate of the Temple? **A lame man.**
2. What did Peter say to him? **"Rise up and walk."**
3. In whose name did he say this? **In the name of Jesus Christ.**
4. What did the lame man do? **"He leaping up stood, and walked."**
5. What did this miracle show? **The power of Jesus' name.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of the Gospel.

I. A SPIRIT OF FELLOWSHIP.
Peter and John went up together. v. 1.
"We have fellowship one with another." 1 John 1. 7.

II. A SPIRIT OF WORSHIP.
Into the temple at the hour of prayer. v. 1.
"Let us go into the house of the Lord." Psa. 122. 1.

III. THE SPIRIT OF SYMPATHY.
Fastening his eyes upon him. v. 3.
"Every man....on the things of others." Phil. 2. 4.

IV. THE SPIRIT OF HELPFULNESS.
Such as I have give I thee. v. 6.
"Bear ye one another's burdens." Gal. 6. 2.

V. THE SPIRIT OF POWER.
Feet and ankle-bones received strength. v. 7.
"Any man....in Christ....a new creature." 2 Cor. 5. 17.

VI. THE SPIRIT OF PRAISE.
Leaping, and praising God. v. 8.
"Singing with grace in your hearts." Col. 3. 16.

ADDITIONAL PRACTICAL LESSONS.

Concerning Sin and Salvation.

1. The sinner is a cripple, fettered by his sins, and unable to move toward God. v. 2.

2. The sinner is in poverty and need, an object of pity to all who realize his condition. v. 2.

3. The sinner is outside the gate of God's spiritual house, unable to enter, and without communion with God. v. 2.

4. Salvation comes to the sinner while he is unconscious of it, or seeking the commoner and lower gifts of life. v. 3.

5. Salvation comes to the sinner through a human instrumentality. There is always a Peter to extend to him the power of God. v. 4-7.

6. The sinner who would be saved must exert himself, and by God's help strive to do what he cannot do by nature. v. 6-8.

7. The sinner who would be saved must have faith when the opportunity of salvation is presented. v. 7, 8.

8. The sinner who responds to the call, and acts with faith, finds new power given to him, and a transformation wrought in him.

9. The first impulse of the saved sinner is to enter into God's house, and there offer praise to God.

English Teacher's Notes.

THERE is hardly a human being who does not, in some degree, desire love, and aim at power. The little child enjoys to find himself able to do something which he sees his elders do, and looks forward

to the time when he is "grown up" to do far beyond what he can at present. He expects age to confer upon him a power almost without limit. But while the child expects to win power from increasing years, the youth who is growing up finds that he must seek it in some other way. Power will not become his simply because he is "a man." And, probably, the larger number of human beings seek to win it through money. "Money," they say, "commands all things." It certainly does command a great deal. There are numerous comforts, pleasures, and means of usefulness, which are only reached through money. Yet it must sometimes fail. Others will tell you that "knowledge is power." And this also is true to a certain extent. The largest and stateliest vessel would be built in vain if there were no knowledge to guide her over the trackless ocean. The most complete set of workman's tools would be valueless to a savage ignorant of their use. Skill, wisdom, fame, and influence, are all means of power. And yet how often are their limits reached!

Now, we read to-day of a man who had power, such a person as astonished all who beheld it working, for it accomplished that which they had never even dreamed of effecting.

That poor cripple, who was laid daily by pitying friends at the "beautiful" gate of the temple, stood greatly in need of succor from those possessed of power. Did he get it? He got the means of a bare subsistence from the gifts of those who entered the temple. This was all they did for him. Was it all they could do? Probably it was. Medical science had not attained to its present height, and the case of this cripple might have baffled all the skill of the present day. Yet there were learned men in Jerusalem. There were clever men, there were wise men, there were rich men, there were active and energetic men, men of resource, men of reputation, men of benevolence, men of power. And in spite of all these, the helpless beggar sat there day after day, and remained a helpless beggar still.

At last two men came by; men not marked by particular skill or wisdom, men who were (in that educated age) considered "unlearned and ignorant," men poor in this world's goods. And the cripple, appealing to them, and looking to them for relief, obtained what he had never before dreamed of. "Such as I have," said Peter, "give I thee," and that was healing and strength for the hitherto useless limbs, and new life for the hitherto hopeless beggar, so that men saw him "walking and leaping and praising God." Was not such power as Peter had shown worth having?

But where did that power come from?

It was not a power resident in nature. It was not some secret force hitherto undiscovered by the learned, but destined in future ages to be revealed to the discoveries of science. It was inherent in one name—the name of "Jesus Christ of Nazareth." Many a name well known in Jerusalem had power to restrain, to rule, to command attention. The name of Jesus alone had power to heal.

How was that power made available? The matter was very simple. "His name through faith in His name hath made this man strong." The Lord had said before he left the earth, "In my name . . . they shall lay hands on the sick and they shall recover." And Peter believed it. More than this—when he bade the man in that name to rise up and walk, the man believed and obeyed. Here was the secret.

Is such power as this available now? The Christian has a yet greater power intrusted to him—that of spiritual healing and restoration.

"The world's a room of sickness, where each heart
Knows its own trouble and unrest;
The truest wisdom there, and noblest art
Is his, who skills of comfort best."

So sings the poet Keble. And I think there can be few who have not felt the same thing. A child, however quickly he may forget, feels a momentary pang for the suffering of others, and would like to have power to relieve it. Now, age and experience will give some power. Riches will give some, knowledge, energy, and wisdom will give more. But these all have their limit. They cannot

"Minister to a mind diseased,"

or

"Pluck from the memory a rooted sorrow."

But there is a power which can reach the deepest misery, and turn it into joy. Would you exercise this power?

"Take the name of Jesus with you."

With that name you need not fear to approach the bed of suffering and the chamber of sorrow. For in this name resides the power to heal the broken heart, to comfort the burdened, to renew and save the sinful and the lost.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a diagram of the temple, showing the Beautiful Gate and Solomon's Porch....Explain "hour of prayer;" "Beautiful Gate;" "alms;" "in the name of Jesus Christ;" "Solomon's Porch," etc....Present in the lame man the type of the sinner's condition—helpless, poor, dependent, unable to enter God's spiritual temple....Show the way in which he was healed a type of salvation: 1.) In what was required—attention, faith, action; 2.) In what was done—power given from God. ....Show the part taken by the apostles in the work, an illustration of human instrumentalities in salvation: their thought, sympathy, willingness to impart benefit, dependence upon Christ, etc....See the Additional Practical Lessons for the teachings of the miracle.... The spirit of the Gospel as shown in the Analytical and Biblical Outline....How does this lesson apply to the professed disciples of Jesus?....How does it apply to those who are in sin?....How apply to those who are desirous of salvation?....ILLUSTRATIONS. This lesson is illustrated by the parable of the hid treasure. Matt. 13. 44. A man, seeking for common gifts of food and money, suddenly finds a treasure of health and salvation presented to him, and eagerly receives it....The story is famous of the discourse betwixt Pope Innocent IV. and Thomas Aquinas, when that great scholar came to

Rome, and looked somewhat amazedly upon the mass of plate and treasure which he saw there. "So," said the pope, "you see, Thomas, we cannot say, as did St. Peter of old, 'Silver and gold have I none.'" "No," said Aquinas, "neither can you command, as he did, the lame man to arise and walk."—*Bishop Hall*....A missionary lady, writing from Damascus to the *Christian Instructor*, gives the following illustration of the continuance of an ancient practice in the East: "A singular and interesting custom prevails here during the hours of public prayers on Sabbath mornings, and on frequent stated sessions during the week. It is that of the poor and diseased, lame and blind, being gathered about the church doors to solicit alms. They present a very strange appearance, sitting together along the walls, or standing in groups with the hand extended for charities, and remind one of the account given in Acts 3. 2, of the laying of the lame man at the 'gate of the temple which is called Beautiful.' The feeble and blind are often led to these public places, and the lame sometimes literally 'carried' on the shoulders of some good Samaritan friend."—*J. C. Gray.*

References. FOSTER'S ILLUSTRATIONS. Ver. 1–11: Poetical, 3161, 3679. Ver. 2: Prose, 6704. Ver. 6: Prose, 2461. Ver. 8: Prose, 3400, 10028. Ver. 9: Prose, 1077, 7950....FREEMAN: Ver. 1: The hours of prayer, 595; The hours of the day, 806. Ver. 2 and ver. 11: The gate of the temple, 704. Ver. 11: Solomon's Porch, 704.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. This design is to teach that there is something that is better than silver and gold. Of these says the apostle, in verse 8, "have I none." But he had a greater treasure. *What was it?* FAITH. Not faith in self, but in Jesus Christ. Faith is represented as coming out of the horn of plenty, thus teaching that the Christian may have an abundance of this treasure. If this design is placed on the board in colors, make the horn with yellow and brown, the word *silver* in white, and *gold* in yellow; *faith* in white. Avoid making too much fancy coloring. Simplicity is always best.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *There is power in Jesus' name.*

A GREAT PERSON.

Print on the board names of persons spoken of in this lesson—Jesus, Peter, John, lame man. Previous to this, read lesson slowly, and let children give names to be printed. Get from children which of the four is the Great Person, and why. Teach that riches do not make greatness, but love does, and show that Jesus is great in power and glory, because he has a heart full of love. Let children tell what this love led him to do for us. Tell story as far as verse 7, and ask if Peter was not the great person. Show that he was not great when he denied Jesus, because then it was Peter himself who worked; but now it was Jesus in Peter who worked, and this was the Great Person.

A GREAT CURE.

Ask if children have ever seen one who could not walk. Tell that this beggar had never walked, and now was more than forty years old. Every day he was laid at the Beautiful Gate of the temple, to get a little money from the people who went in and out. Tell why he could not walk—his feet and ankles were not strong enough. Teach the lesson of dependence upon God for all strength of body. Read verses 7 and 8, and tell that Jesus, who had let the poor man be a cripple for forty years, now made him well and strong in a minute. Ask what God makes an apple-tree for? Teach that as he makes the tree to bear apples, so he makes our bodies to bear fruit of good deeds for him. When he cures us, or gives us life from him, then we are ready to begin to bear fruit. The first fruit that this lame man bore was praise to God. Show that this is a good fruit, and that we must bear it, too. Teach that another fruit was *testimony*. Explain what this means, and read, "All the people saw him walking and praising God." He did not try to hide his cure. He was not ashamed to have people hear him say that Jesus had cured him. Teach that when Jesus has given us love, patience, meekness, any kind of strength, we must be willing, as this man was, to let it be known. Make a vine on the board, with branches. Print above, "I am the vine, ye are the branches," and teach that as the branches get their life from the vine, the vine needs to be strong and healthy. Has Jesus plenty of life and strength? Then we may have, if we will only be willing to take it from him.

Lesson Word-Pictures.

There is the stir of preparation in the temple. It is almost three, the hour for evening sacrifice, when the crimson fires will flash above the altar and the censer breathe out its sweet offering. Peter and John are among the temple-worshipers. Two—that means fellowship in worship, and four arms in an emergency. They are stopped by a beggar. What a contrast between him and the Beautiful Gate at whose foot he lies! He a cripple, never able to walk, to traverse the fields, to climb the hill-slopes, to go to another's help, or save himself from danger, only an object to be carried by charity perhaps half-starved and half-clad. Above him is that gate of Corinthian brass, fifty cubits high and forty broad, glittering with the gold and silver plates that cover it, and so massive that the strength of twenty men is needed to move it. That gate so costly, beautiful, finished, and he so unfinished, beggarly, uncomely, weak! It is an old custom to give alms at temple-gates, and the alms-boxes in churches to-day are a trace of that custom. O Peter and John, this misshapen, ragged, helpless mass of beggary appeals to you! "Look on us!" is Peter's cry. Eye meets eye. It is the pitying Christ looking through Peter's eyes upon the penalty for broken laws, and he came into this world to repair and prevent that transgression, bringing men into harmony with himself and so with his laws. In the name of Christ he is bidden to rise and

walk! He lays hold of Peter's extended hand. Human effort must meet the divine power. And see! The fettered joints are loosened. The helpless limbs are stirring. Twisted, awry, up out of his humiliation he suddenly leaps, and stands erect, a man! What wonder if he goes into the temple shouting excitedly his thanks to God! He not only recognizes the bounty of heaven, but he acknowledges its dispensers. He bows with them in prayer. How near God must have seemed, God so wonderfully working! The consciousness of his presence must have extended among and awed the people. They wonder as they hear those excited outcries of thanksgiving, and when the man will not let the disciples depart, clinging to them, the people hurriedly cluster about the three in Solomon's Porch, pressing, pushing, eager to see, eager to hear. O wonderful name of Jesus, that failed not the disciples when, leaning on it, they met that pitiful case of want! Strong in faith, still stronger in achievement, behind them is the Power, greater than "silver and gold," the conqueror of disease, and that shall vanquish a world of sin.

LESSONS FOR FEBRUARY, 1883.

FEB. 4. The Prince of Life. Acts 3. 12-21.
FEB. 11. None Other Name. Acts 4. 1-14.
FEB. 18. Christian Courage. Acts 4. 18-31.
FEB. 25. Ananias and Sapphira. Acts 5. 1-11.

A Pastor's Testimony.

BY. E. P. A.

Our pastor made a statement a few weeks ago in our Sunday-school that I think ought to reach more teachers than the seventy gathered in our pretty class-room.

It was communion Sunday, and it is his custom to give the Sunday-school, on these solemn days, a five minutes' talk on the sacrament, its meaning, its duties, and its privileges. It is never a part of his plan to urge our children to join the Church; but his clear and tender words that day must have made them all understand the beautiful meaning of the Lord's Supper, and even the very little ones felt, I think, that the pastor spoke of what was a holy delight.

I wonder why every body does not know how much better a five or ten minutes' talk is, for children, than even fifteen or twenty. Especially if it has but one thought explained, illustrated, and then pressed. It is entirely possible for little minds to follow steadily the track of a single thought for five or ten minutes, and if the wise speaker leaves off before their attention leaves him, the followed thought may turn and follow the little pursuer, sometimes with blessed results; while if these minutes of real listening are followed by a little spell of "wishing it were over," the rebound from weariness scares away earnestness, and the lesson too often fails of its intent.

But it was the single sentence addressed to us teachers of which I would tell you. A bit of statistics, our pastor called it, from his note-book. Mothers and teachers, he said, often excused and comforted themselves, as the years passed without bringing the young folks into the Church, by saying it was best that this step should not be taken until maturer life; that there was danger of instability, worldliness, and so on. To these comfortable reasons he would say, that in the twelve years of his pastorate he had kept a careful record of all those who had joined the Church under his ministry, and faithfulness to these records required him to say that the Church members who gave him least anxiety—those who were least carried away by worldliness, those whose faith seemed strongest, and those whose deeds most evidently proclaimed their faith—in short, his best Christians, as a rule, were those who took the vows in childhood!

The pastor made no comment upon this striking fact, and it needs none from me.

Mother! teacher! do we expect enough from our children? Do we expect enough from ourselves?

Your Gift to the World.

WHAT shall be a teacher's gift to the world? Some big, earthquake-idea, an electric-light invention, a charitable institution on a princely money-foundation? The world's great thinkers, inventors, founders, are few. You can give to the world, though, a soul fitted for noble work, and one that Providence may make equal to the above results. Have a holy ambition in this thing. The boy or girl in your class led by you to Christ, sent out by you to do God's will, let that be your priceless gift to the world.

The True Aim of the Teacher.

THAT educators too often endeavor to make their pupils copies of themselves, or perhaps their highest ideals, is the statement of the Springfield (Mass.) *Union*. "They forget," it says, "that it is impossible for any man to map out the future life of any human being. Every child has within himself the plan and character of an individual, independent life. The true aim of the teacher should be to develop this according to its own laws into its highest and best capacity."

False Taste Created.

SUCH a flood of this kind of literature has now been poured into the juvenile Sunday-school library, that the effect is only pernicious. Their limitlessness crowds out all other reading; their fascinating address, purely to the imagination and affections, renders works of history or of science insipid; their flaccid fiber weakens the mental texture of the constant reader; and their general influence is to create a love for fictitious reading, to the exclusion of every thing solid and wholesome.—*Zion's Herald.*

"PRESS forward to the perfect mind;
Keep thy heart calm all day,
And catch the words the Spirit there
From hour to hour may say."

The Old-Fashioned Revival.*

Let us look in on an "old-fashioned revival." The sermon is over. The "work at the altar" begins. A familiar and soul-stirring hymn of invitation, expostulation, and comfort, is sung heartily by the whole congregation. The crowds in the aisles make way for awakened sinners, who are now "seekers," and are forcing their passage to the "altar." The hymn is full of the fundamental truths of the Gospel. The necessity of immediate decision is pressed upon every soul by an earnest exhorter. The occasion is opportunity. Destinies are at stake. The line between those who are the Lord's and those who are not is sharply defined. There is no escape. This particular kind of a meeting compels decision. Simple silence is virtual rejection. The sinner feels that it is so. That conviction silences his scoff. He knows what his position means. He has opportunity now to *act* as he knows that he ought. Innocent neutrality is impossible. "He that is not with me is against me."

Now comes the call to prayer. All seem to be praying at once. Moans, cries, supplications, and fervent counsels to the "seekers" blend in one "weird tempest of sound." "Preacher," "brethren," "sisters," "mourners,"—all engage in the scene of seeming confusion, and of real or assumed earnestness. Now and then an impulsive soul gives vent, in a loud cry, to grief or joy or anxious struggle. Mothers weep over returning sons; wives over repentant husbands for whom they have long prayed. Some prominent infidel or blatant blasphemer, who never before entered a revival meeting, and who, perchance, came now to sneer, bends before God in prayer, and before the congregation in practical confession. It is a "remarkable triumph of grace," in its way a "miracle." Now a soul has "got through." Out of the confusion of the moment leaps a shout of victory. Now a tempest of shouts rends the air. A soul is "through"—through with the struggle of surrender, through with doubt, through with serving the devil and living for himself, through with resisting God. Look at his radiant face. Did Moses' face or Stephen's shine more brilliantly? What joy! What victory! What beauty! Is it not really a "miracle?" some one asks. At least the Gospel is not *effete*. It is not a dead letter. The congregation sings the Doxology. The preacher announces that "a soul has been saved." Saints rejoice. Sinners tremble. Perhaps new "seekers" crowd to the altar. It is a time of "power." Even the cold-hearted and hypercritical believer says, "The finger of God is there."

In modern meetings, union and denominational, where anxious souls are invited "to rise," "to come forward" or "to remain for the inquiry-meeting," while there may be less "demonstration" and "confusion" of the sort described, there is the same liability to occasional outbursts of feeling, to the use of strong expressions, and to the obtrusion of personal experience.

Now, in much of this there is something that shocks one's notions of propriety. The unrepentant sinner, scoff as he would, if he dared, cannot quite quiet his conscience to that point. There seem to him strange possibilities filling the very air of the place. Yes, "the music is inartistic." But on those rude notes ride royal Gospel truths. And where the King is, that place, however poor, is chariot and palace and throne.

Our critic may be able to point out among the devout brethren at the altar weak and ignorant and inconsistent souls, about whom the tongue of suspicion has busied itself, or against whom local prejudice and misrepresentation have whispered, until, without *knowing* any thing against them, the people have a general distrust of their high profession. But people slandered the Christ, and saints of all ages have been abused. However, the power of Christ and his disciples was not vitiated by the presence of Judas. Our critic may be a "ritualist," and he is "disgusted," but then he was disgusted at Pentecost. Or he may be an advocate for "decency and order," but so was Saul's proud daughter when David leaped and laughed in holy joy before the ark of God. Our critic may be a philosophic and æsthetic formalist. He calls this "worse than folly." But this was his opinion when at the triumphal entry of the Son of David into the temple shouts of Hosanna rent the skies. He calls it "madness," but so did Festus when he felt the power of Paul's earnestness, and so did scribe and Pharisee when tongues of fire crowned the heads and melted the hearts of believers on that first day of power.

But this I notice, that when the revival is over, ritualist and formalist are equally anxious to accept as church members the very persons who, in the storm of religious revival, have been swept like shells and pearls from the deep sea to the pebbly beach.

*From the new book by Dr. J. H. Vincent on "The Revival and After the Revival," soon to be published by Phillips & Hunt, and by Walden & Stowe.

Cause and Effect.

The Rev. Dr. Ritchie, of Edinburgh, though a very clever man, once met with his match. When examining a student as to the classes he had attended, he said, "And you attended the class for mathematics? How many sides has a circle?" "Two," said the student. "What are they?" What a laugh in the court the student's answer produced when he said, "An inside and an outside!" The doctor next inquired, "And you attended the moral philosophy class also?" "Yes." "Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?" "Yes." "Does an effect ever go before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down and proposed no more questions.

Moral of a Fishing Story.

First: You can't catch a fish with a bare hook. You must have something for the children. Second: Don't hitch on too big a sinker. Overmuch "application" will bury every thing out of sight. Third: Use the little fish to catch the big ones. The children first, and then the parents, into the Sabbath-school and Church. Fourth: Better try, and fail, at first, than not to try at all. Better still, if study has prepared you for a "haul."—*Mission Leaves.*

A Good Suggestion.

Will the ministers of some of our fashionable synagogues lift up their voices, in and out of the pulpit, against talking during divine service, which is alike rude, sacrilegious, and annoying to persons who go to the house of God to pray and not to gossip. Let our ministers see if they can stop this objectionable habit, and if they find they cannot, we will hereafter suggest a remedy, which, if properly applied, will be found thoroughly effective.—*Hebrew Leader.*

Book Notices.

Cyclopedia of Poetry. Second Series, Embracing Poems descriptive of the Scenes, Incidents, Persons, and Places of the Bible. Also Indexes to Foster's Cyclopedias. By Rev. Elon Foster, D.D. New York: Thomas Y. Crowell & Co. It is hardly necessary to describe at length to the readers of the Journal the peculiar characteristics of Foster's Cyclopedias. For years carefully selected illustrations from these volumes have been referred to by series and number in connection with each lesson in our Journal. The present volume is the fourth of the set and the second of the poetical series. It contains over one thousand valuable selections, arranged in the alphabetical order of their titles. At the close of the volume are elaborate and valuable indexes for the four volumes. These indexes contain the names of authors, a general and analytical index, an index of Scriptural texts, and a topical index

Illustrated Christian Weekly. We take pride in this paper as an illustration of what the Christian press can do. We only regret that the "Weekly" is not more widely circulated according to its merits. In a single year it makes a volume of over six hundred pages, with four hundred cuts, giving able editorials on current topics, best original matter, notes on Sunday-school lessons, together with stories from the best English and American writers; and all at the low price of $2 50, postpaid.

Amusement in the Light of History, Reason, and Revelation. By Rev. S. M. Vernon, D.D. Cincinnati, Ohio: Walden & Stowe. New York: Phillips & Hunt. A compact little volume by Rev. Dr. S. M Vernon, which should be placed at once in the hands of every young Christian.

Nearer to Jesus. Memorials of Robert Walter Fergus. By his Mother. New York: Robert Carter & Brothers. Many a bereaved parent, sorrowing over the loss of a dear child, can read this little book with deepest sympathy for the stricken family. It is a beautiful record of early piety.

Egypt and the Holy Land. New York: Harper & Brothers. This is fourth part of Thomas W. Knox's "The Boy Travelers in the Far East." It is, like its predecessors, a royal book for boys, fairly filled with pictures, (and these of the very best,) and fascinating by its graphic reports of travel, encounters, and other experiences. Sound instruction is of necessity conveyed in the treatment of such a subject. We scarcely know which the more to envy, the boys who have such a treat in store for them, or the author who has it in his power to do such noble service.

Knocking Round the Rockies. By Ernest Ingersoll. New York: Harper & Brothers. The author in 1874 became attached to the United States Geological and Geographical Survey of the Territories. He made a foot and saddle campaign through the southern part of the Rocky Mountains. Here on broad page, bold type, creamy paper, with numerous engravings, are the records of a wide-awake observer and a ready writer. A book for boys and girls, for men and women.

The Beginnings of History According to the Bible and the Traditions of Oriental Peoples. From the Creation of Man to the Deluge. By François Lenormant, with an introduction by Francis Brown, of Union Theological Seminary. New York: Charles Scribner's Sons. A Christian scholar of experience here discusses a great problem. A reverent, scholarly, vigorous book, with many things in it we cannot accept, but so rich in its collation of "the records and legends of ancient peoples," and its accumulation of facts and theories from all quarters, that the man who would know the present state of the discussion concerning the early Mosaic doctrine of origins must own and read this book.

Mr. Stubbs's Brother. A Sequel to "Toby Tyler." By James Otis. Profitless but otherwise harmless. The author has gifts that might be used to better purpose.

The Sunday-School Normal-Class Guide. No. 1. For the use of Sunday-school teachers and the larger scholars. By Rev. J. Spencer. Revised by Dr. W. G. E. Cunnyngham. Nashville, Tenn.: Southern Methodist Publishing House, Sunday-School Department. Compact, comprehensive, useful.

Shakspeare's King Henry the Sixth. Edited by William J. Rolfe. Parts I., II. and III. Introductions and notes, critical and explanatory, abundant and admirable illustrations, indexes of words and phrases explained, render the present edition of Shakspeare's plays deservedly popular.

Franklin Square Library. New York: Harper & Brothers. No. 281. *The Friendships of Mary Russell Mitford,* as Recorded in Letters from her Literary Correspondents. Edited by Rev. A. G. L'Estrange. Price, 25 cents.

Youth: Its Care and Culture. An Outline of Principles for Parents and Guardians. By J. Mortimer-Granville. New York: M. L. Holbrook & Co. Some exceedingly useful lessons for parents are contained in this volume.

The Progress of Doctrine in the New Testament. By T. D. Bernhard, A.M. New York: Robert Carter & Brothers. A new edition of this now standard work, comprising eight lectures delivered before the University of Oxford on the Bampton Foundation.

Webster: An Ode. 1782–1852. New York: Charles Scribner's Sons. This royal octavo page, bearing the master name of Webster, at once attracts attention. Forty pages are given to the poem itself, and the remainder of the 122 pages to elaborate notes. Dr. Wilkinson has long been an enthusiastic admirer of the Sage of Marshfield. He has here embodied in his own noble rhetoric the character and achievements of "the man" who "was more than the great words he spoke: this matchless man," in whose defense the poet writes and closes this truly magnificent poem with these words:

Clearly I see
Emerge the crescent of his fame from its eclipse:
The dawn is here,
And how shall I refrain my lips
From singing of the sunrise seen so near,
So near, so dear?
He knew eventual wisdom with thee lay,
And, trusting thee with a prophetic trust,
Well brooked to hear the hounds of faction bay,
Confusing thee against him to their lust.
He loved thee, State, with self-postponing love:
At length through him at leisure to be just,
Pronounce, I pray,
To-day,
Thy late "Well done,"
Well won,
Upon thy son,—
Late, but full-voiced and penitent, above
His dust.

Epidemic Delusions; Containing an Exposure of the Superstitions and Frauds which Underlie some Ancient and Modern Delusions, including Especial Reference to Modern Spiritualism. By Rev. Amos N. Craft, A.M. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. Twenty-six chapters on the world of delusion. superstition, imagination, legerdemain, alchemy, witchcraft, haunted houses, animal magnetism, Mormonism, and modern Spiritualism. Full of facts, well told.

Sunsets on the Hebrew Mountains. By the Rev. J. R. Macduff, D.D. New York: Robert Carter & Brothers. A book of the last days, written in the rich style of Dr. Macduff. Sunset on the mountains of Mamre, Ephraim, Rama, Gilead, Zion, Jericho, Gilgal; a sunset on Zoar, on Mount Tabor, the great sunset on the Mount of Olives.

Moses and the Prophets. The Old Testament in the Jewish Church. By Prof. W. Robertson Smith. *The Prophets and Prophecy in Israel.* By Dr. A. Kuenen: and *The Prophets of Israel.* By W. Robertson Smith, LL.D. Reviewed by William Henry Green, D.D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers. A reprint of articles, principally in review of Prof. W. Robertson Smith and Dr. Kuenen: designed to confirm the faith and relieve the perplexities of any who have been disturbed by recent critical speculations. A book as full of scholarship as it is of fidelity to evangelical truth.

Jacob Witherby. A Story. By Agnes Giberne. New York: Robert Carter & Brothers. A very touching story of trust in Divine Providence and of the trials of a faithful soul.

. . . Robert Carter & Brothers have in preparation a new and cheap edition of *Dr. Arnot's "Church in the Home; or, Lessons on the Acts."* It will be ready about the middle of December, in time for the International Lessons, which commence on the Acts, January, 1883.

Whisper Songs for January.

FIRST LESSON.

Jesus has gone up on high,
Wait and watch, the day draws nigh;
When this Jesus "shall so come"—
Gather all his children home.

SECOND LESSON.

Down from God the Spirit came,
Like a living tongue of flame;
Holy Spirit, come to me,
Teach me how to wait for thee.

THIRD LESSON.

All our sins shall be forgiven,
We shall find the way to heaven,
When we come in Jesus' name,
Cast on him our guilt and shame.

FOURTH LESSON.

Heal me, Jesus, of my sin,
Make me pure and strong within;
Then my heart shall trust thy word,
Then my lips shall praise the Lord.

LESSONS FOR 1883.

First Quarter.

Jan. 7.	**The Ascending Lord**	Acts 1. 1–14.
14.	**The Descending Spirit**	Acts 2. 1–16.
21.	**The Believing People**	Acts 2. 37–47.
28.	**The Healing Power**	Acts 3. 1–11.
Feb. 4.	THE PRINCE OF LIFE	Acts 3. 12–21.
11.	NONE OTHER NAME	Acts 4. 1–14.
18.	CHRISTIAN COURAGE	Acts 4. 18–31.
25.	ANANIAS AND SAPPHIRA	Acts 5. 1–11.
Mar. 4.	PERSECUTION RENEWED	Acts 5. 17–32.
11.	THE SEVEN CHOSEN	Acts 6. 1–15.
	THE FIRST CHRISTIAN MARTYR	Acts 7. 54–80, and 8. 1–4.
25.	FIRST QUARTERLY REVIEW.	

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

Orders may be directed to PHILLIPS & HUNT, New York; WALDEN & STOWE, Cincinnati, Chicago, and St. Louis; J. B. HILL, San Francisco, Cal.; J. P. MAGEE, Boston; J. HORNER, Pittsburg; H. H. OTIS, Buffalo, PERKINPINE & HIGGINS, or J. B. M'CULLOUGH, Philadelphia; D. H. CARROLL, Baltimore.

RATES FOR ADVERTISING.

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....$1 per line.
Less discount on six months' contract....10 per cent.
Less discount on one year's contract....20 per cent.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.